St. BARTHOLOMEW'S HOSPITAL.

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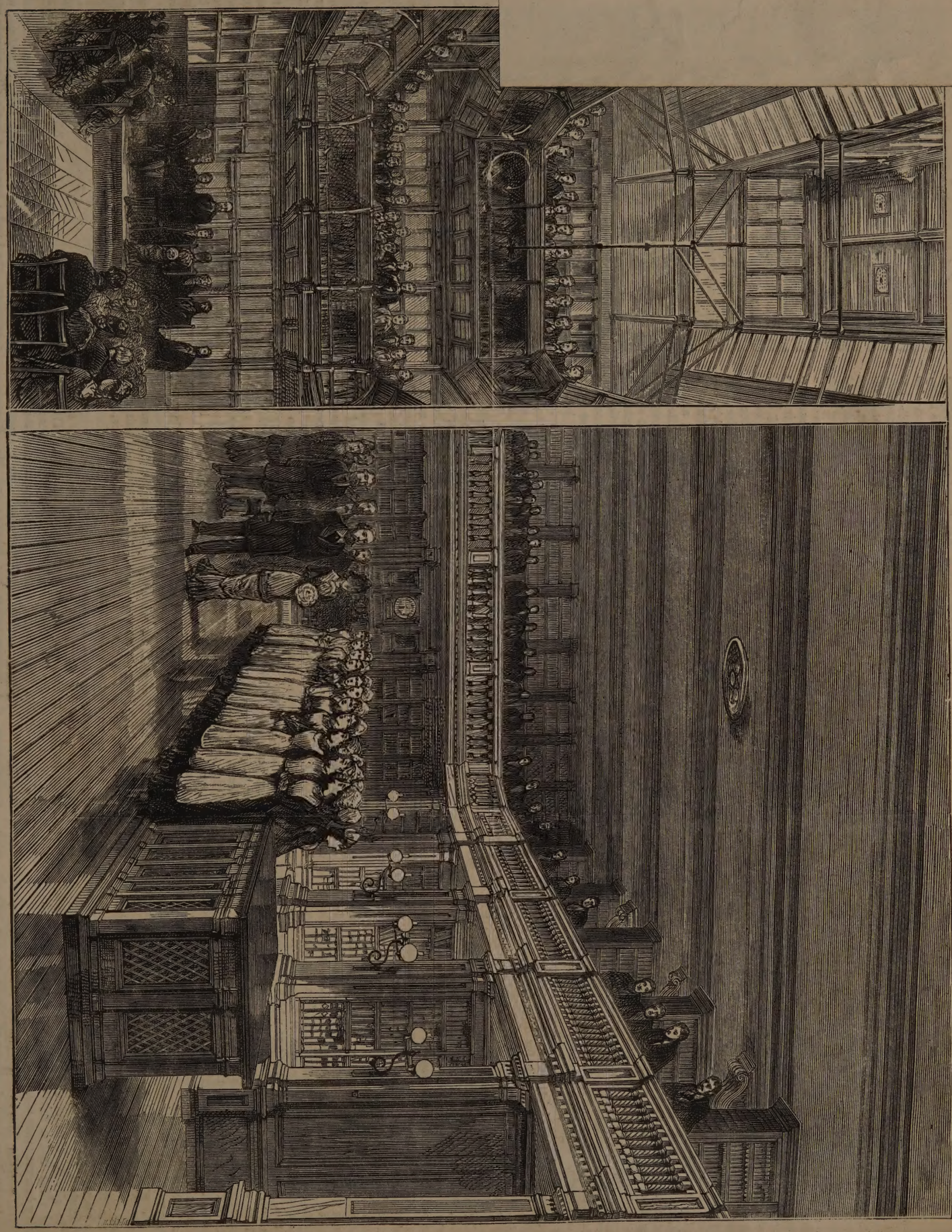
THE NEW WING OF ST. BARTHOLOMEW'S HOSPITAL

On Monday H.R.H. the Prince of Wales, who is President of St. Bartholomew's Hospital, opened a new building, intended for the use of the medical students of that Institution. His Royal Highness, who was accompanied by the Princess of Wales, Lord



THE PRINCE OF WALES OPENING THE NEW BUILDINGS AT ST. BARTHOLOMEW'S HOSPITAL

POPULAR CONCERTS.——Mr. Arthur Chappell commenced the son 1879-80 on Monday evening with a programme constructed on principles his unswerving adherence to which has helped to tain the fortunes of the Popular Concerts for upwards of twenty rs, and to consolidate them into a permanent institution. That se classical entertainments have supplied a public want is now nerally admitted. When, in the early spring of 1859, the first ies of "six" was announced, the idea won hearty approval from ateurs who, possessing faith in what is healthy and genuine, lieve that the numerous works in various forms which the great sters have bequeathed to the *Musica di Camera* were not intended the sole enjoyment of "select circles," much less for the casual utiny of bibliographs in out-of-the-way corners of libraries. On e other hand, they were sneered at by habitual sceptics, who, spite what should be convincing signs of the time, are never sposed to admit that the finest exemplifications of art ("high art") n appeal to the sympathies and reach the hearts of large masses of ople. The Popular Concerts, however, have in a great measure spelled the illusion. They have made St. James's Hall—hich, indeed, they materially aided in saving from collapse famous throughout musical Europe; and the *sobriquet* of "Pops," one time, in a spirit of good-humoured chaff, applied to them by e unconvinced, is now generally accepted as a term of merited stinction, in relation to an enterprise worthily and permanently tablished. The programme of Monday night contained only a single uartet; but that was one from the exhaustless and ever fascinating en of Haydn, whose music, instrumental music especially, can ever grow old. The quartet in B flat (Op. 50, No. 1), although orty-two out of the eighty-three were known to Mr. Chappell's atrons, was now introduced for the first time at the Popular oncerts. Like the majority of its companions, this quartet is full f vigorous life, graceful, expressive, gay and spirited by turns—one, n fact, after Haydn's best and most genial manner; which, added o its being played in perfection by Madame Norman Néruda, Herr . Ries, Mr. Zerbini, and Signor Piatti, accounts easily enough for he unanimous favour with which it was received by the audience. The Swedish violinist plays Haydn (as she does Mozart) always *con more;* but she has also an unlimited command of the *bravura* chool, invented by the old Italian masters (of which Bach knew omething). This was shown by her marvellous execution of Tomaso Vitali's very interesting and extremely difficult *Ciaconna* in G minor, with twenty-nine variations, which may, in several instances, compare with the more elaborate and generally known Chaconne (in D minor) of J. S. Bach. Never was the queen of violinists in finer play, and never were her efforts more heartily acknowledged by a crowd of admirers. The *Ciaconna* of Vitali—a notable man in his way, and, irrespective of the time at which he flourished (a century and a half ago), an extraordinarily-gifted *virtuoso*—was first introduced to us by Joseph Joachim, nine years ago. More from the same source would be welcome to all amateurs of the fiddle. The pianist of the evening was the young and clever Mdlle. Janotha, a great favourite last year, and likely to advance in public estimation the oftener she is heard. Mdlle. Janotha played no solo—which was a matter for regret. She joined Signor Piatti, however, in Herr Anton Rubinstein's sonata for pianoforte and violoncello in D, Op. 18, which, though an early and unequal work, has points of undoubted interest. Both here and in the E flat trio of Beethoven (Op. 70, No. 2), with Mdlle. Janotha at the piano and Madame Néruda as violinist, the Italian master of masters gave ample proof that his play has lost in nothing, but, if possible, is more finished than before. The vocalist was Miss Lilian Bailey, who, in airs by Handel and Weber, showed an agreeable *mezzo-soprano* voice and a fairly legitimate style of singing. The first Saturday concert takes place this afternoon.

WAIFS.——Mr. Mapleson began his second season of Italian Opera, at the New York Academy of Music, on the 20th ult., with *La Traviata*, the leading characters of which were sustained by Madame Ambre, Signors Runcio and Galassi. The first two singers were strange to the American public, and about them the local papers speak with critical reserve, keeping their eulogies for the third. The performance generally is not spoken of in very

however, to dwell on the merits of Mr. Irving's performance. His Shylock, though given to occasional outbreaks which border on the ludicrous, is certainly not an habitually violent or aggressive person. On the contrary, he suggests the notion that under less provocation than he has received, both personally and as a member of his tribe, he might have been a fairly good citizen of the State of Venice,—no convert, perhaps, to the Christian prejudice against usury, but satisfied, on the other hand, with the fair market rate of interest, and hankering after no pound of flesh from the side of an unfortunate debtor. Mr. Irving's picturesque appearance in the part, with his thin grey hair and beard, his pale, worn, intellectual look, and his brown gaberdine and belt and pouch, is quite in keeping with this moderation; there is certainly nothing in it of the traditional stage Jew. In the quieter scenes he plays with impressive earnestness, speaking the lines with a careful attention to their true emphasis and rhythm, which of old was apt to be wanting in his delivery of verse. The most remarkable exemplification of the moderation which, as a rule, characterises the performance was found when it was certainly least expected—namely, in the trial scene of the fourth act. In this crowning incident of Shylock's pursuit of vengeance Mr. Irving stands forth the very incarnation of a fixed resolve, yet calm, with dreamy eyes, and a strange, almost weird manner. These attributes may be difficult to reconcile with the text; and, on the whole, something seems wanting throughout of the mental energy and alertness, the eager resentment, the strong personality of Shylock. Yet the performance certainly interests and excites the imagination. Miss Terry's performance of Portia has lost nothing of the charm which won the favour of the audiences of the Prince of Wales's Theatre four years ago, and gave rise to so much enthusiastic criticism. It is, indeed, full of truth and beauty —not less admirable in its playful irony than in the deeper and more earnest attributes with which the poet has endowed that delightful creation. In other respects there is nothing very remarkable in the acting of the piece. Mr. Barnes plays the part of Bassanio with much sincerity, though hardly in the poetical vein of the play. Mr. Forrester's level tone of doleful dejection is not to be justified by the circumstance that sadness, as he observes, has made him such "a want wit;" for this was manifestly not an habitual characteristic of the merchant, but rather like one of those strange forebodings of evil which the superstitious put faith in; for he himself tells us that he is puzzled to account for it, or in such a mood "to know himself." Mr. Johnson's Gobbo deserves more praise, for it is spirited and characteristic; but the scenes in which he appears with the blind father, a part carefully played by Mr. Clifford Cooper, are not much to the taste of modern audiences. Miss Florence Terry appeared to be too conscious of the presence of a critical, though certainly not exacting audience, to make much impression in the part of Nerissa; nor does Miss Alma Murray's performance of Jessica deserve any very high praise. Mr. Irving has treated the text with more than usual tenderness, retaining the beautiful fifth act, and compressing slightly elsewhere, chiefly for the purpose of bringing the representation of the play within reasonable limits of time. The costumes are, we believe, all historically accurate; many have a singularly rich and noble appearance. Great pains have been bestowed upon the scenery, which has employed the talents of Mr. Telbin, Mr. Hawes Craven, and Mr. W. Hann.

Mr. George Rignold, who has long been absent from England, has engaged DRURY LANE Theatre for a few weeks for a revival of Shakespeare's *Henry V.*, in which play he has been appearing in the United States with some success. Short seasons of this kind, undertaken in the interests of what are called "star" actors, have, as a rule, no higher object than that of giving to a performance the valuable stamp of a London reputation; and Mr. Rignold's brief return to our stage may without offence be assumed to have been inspired in some degree by motives of this kind. The play has been edited for this acting version somewhat unceremoniously, the scenic artist's convenience rather than the claim of the poet to respectful handling having been consulted. As a spectacular performance, the representation has merits; and Mr. Rignold's impersonation of the hero is spirited, energetic, and picturesque. Mr. Ryder, in the two parts of the Archbishop of Canterbury and the soldier, Williams, lends efficient aid; and Miss Vivian as Katherine, Mr. Calhaem as Fluellen, and Mr. Odell as Pistol, won applause that was not undeserved. The "chorus," represented by

seems likely to remain as long on the Turf as did his owner's famous Reindeer.—The Liverpool Autumn Meeting, though held on one of the bleakest spots in the country, is always attractive, and certainly the meeting this week, which kept to its old programme of four days, showed no falling off. In the Westmoreland Plate that good but unlucky filly, Lorna Doone, had again to put up with a second place, the Irish filly, Bouncing Bessy, winning easily in the hands of Archer, who, by the way, on the opening day, rode no less than five winners and one second out of seven mounts. The Liverpool St. Leger had unusual interest attached to it in the meeting of Robbie Burns and Discord, the latter having to concede 5 lbs. They shared the favouritism in a field of seven, the latter, perhaps, owing to his recent running with Rayon d'Or, having a slight call. The Northern horse, however, over the mile and a-half displayed the best form, and eventually won by a length. Bishop Burton, in the New Stand Plate, added another to his long list of victories, and Cradle won the Croxteth Cup for Lord Wilton, who, with other patrons and followers of Wadlow's stable, have fared well during this week, old Instantly winning the Alt Welter on Wednesday, on which day Lady Lennard took two stakes. The Grand Sefton Steeplechase was won by Woodbrook, Marsh Boy, the favourite, being out of the hunt. Sutler at last has won a race, the Stewards' Cup falling to his share.

FOOTBALL.——The ball is now well rolling, and good matches have been played in all directions during the last few days. Among the Association games for the Challenge Cup may be mentioned that between Oxford University and the Remnants, in which the former won by two goals to *nil;* and that between South Norwood and Brentwood, in which the latter had the best of it.—In an Association match on the Old Trent Bridge Ground at Nottingham, the Nottingham Forest Club "chawed up" Birmingham completely; the Wanderers have beaten Barnes at Kennington Oval, and Sheffield Club has beaten Nottinghamshire.—In the Rugby Union line, the Stock Exchange has succumbed to the Mincing Lane representatives of colonial produce, and Blackheath has made short work of the United Hospitals.—At Vincent Square the Westminster "boys" have given the Old Harrovians a good drubbing; and at Eton the "boys" again have shown that "youth will be served" by beating the Old Etonians.

CRICKET.——Daft's unconquered Eleven have returned from their Transatlantic trip. The Nottingham contingent, or at least the portion of it which, with the captain, R. Daft, reached home on Tuesday, met with a well-merited ovation.

COURSING.——The Border Union Meeting of 1879 will be long remembered for Lord Haddington dividing the two great stakes—the Union Stakes and the Netherby Cup—with four of his kennel, the former with Hornpipe and Halcyon, and the latter with Honey Buzzard and Honeywood. Such success at a meeting is, perhaps, unprecedented in the annals of public coursing, as his lordship only started four animals, and ran first and second in the two sixty-four dog stakes; and it must be remembered that few meetings in the United Kingdom bring together better greyhounds than does that of the Border Union. It is hardly necessary to say that this display will make Lord Haddington's nomination a great favourite for the Waterloo Cup next February, and it is sincerely to be hoped that the bad luck which fell upon his kennel last year just before the great meeting will not be repeated.—Coomassie is said to be going well again.

LEGAL

MICHAELMAS LAW TERM.——On Monday the Courts at Westminster Hall were opened, after the Long Vacation, with the usual ceremonial, the Lord Chancellor having previously entertained the Judges, Queen's Counsel, and Serjeants to breakfast at Cromwell House. Vice-Chancellor Malins, who during the summer met with a rather serious accident while riding in Hyde Park, was greeted with loud cheers on taking his seat in Court on Tuesday. In response to a brief congratulatory address from Mr. Glass, Q.C.,

ON STONE BY W. A. DELAMOTTE

THE HALL St BARTHOLOMEW'S HOSPITAL.

The

ROYAL HOSPITAL

OF

St. Bartholomew &

Priory.

ILLUSTRATED

BY

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AN

HISTORICAL SKETCH

OF THE

PRIORY AND ROYAL HOSPITAL

OF

St. Bartholomew:

ILLUSTRATED BY

W. A. DELAMOTTE.

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TO

THE RIGHT WORSHIPFUL THE PRESIDENT,

THE WORSHIPFUL THE TREASURER,

AND

THE ALMONERS

OF

The Royal Hospital of St. Bartholomew,

THIS VOLUME

IS MOST RESPECTFULLY INSCRIBED BY

THEIR GRATEFUL AND OBLIGED SERVANT,

W. A. DELAMOTTE.

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PREFACE.

IF our olden castles and donjon-keeps be considered the rude remnants of a bygone, though not forgotten age, the priories, churches, and hospitals of England may be justly regarded as the great land-marks in her history: they stand like monumental pillars in the stream of time, inscribed with patriotic deeds and works of piety, to commemorate the acts they were raised to witness and perpetuate. Viewed in their connection with these early periods, when feudal force and monastic rights were struggling for supremacy, they are subjects of enduring interest, and susceptible of the most curious investigations. To those whose minds have been strongly imbued with a love of the arts—to those who have a veneration for the great minds and wise measures of which they are the mighty memorials—an inquiry into their history cannot be destitute of either incident or interest.

We linger in courts and cloisters, or muse in deserted sanctuaries, with emotions which we can hardly define: in the one, our patriotism gathers strength and decision;

in the other, that piety and charity of which it is the outward evidence sheds a warmer influence on the heart. The love and reverence of antiquity are imbibed with our earliest classic discipline; but when we turn to the history of our priories, churches, and charities—the monuments of her former greatness—we become animated with a different emotion; we feel the strong bond of relationship which unites us with their founders; we dwell with romantic interest on their munificent hospitality — that hospitality which was open to all; and as we ponder on these relics of the past, the mind unconsciously is attuned to a keener perception of the future. Most of these old priories and charities were founded and endowed by royalty, or the ancient nobility; for, at this period, the devotion of wealth to religious houses, and the defiance of every danger in the defence of the sacred altars of their forefathers, were motives that regulated the chief actions of their lives, and gave a deep tone and colouring to the romantic period that embraced the twelfth and thirteenth centuries: next, therefore, to the glory of bearing arms, and waving the banner of the cross over the sacred precincts of the Holy Land, was the desire of erecting churches and charities within the country that gave them birth. To them and their long lines of descendants we are indebted for examples of Christian fortitude, which have preserved our throne and constitution inviolate, and raised the British character to its zenith of national glory. By the practical lessons which these ruins afford, they inspire us with a feeling of high admiration for their founders' lofty virtues, in which are everywhere evinced a constancy in virtue, and a confidence in the deity, that no obstacle could shake and no difficulty overthrow.

These prefatory remarks, however, we have no wish to extend; but we hope to prove, in the following pages, by many interesting records, anecdotes, and illustrations, the beneficial influence of a system prolific beyond all others in the grandeur of its institutions, and giving rise to what may be justly styled, the monumental ages of England.

Before concluding this address, the Writer cannot allow a sense of justice to be sacrificed, even to a due desire for brevity; and therefore, though at the risk of being charged with prolixity, he ventures to acknowledge the particular obligations he has been under to Charles Pooley, Esq., for the valuable compilation and arrangement of the "History of the Priory;" and to Charles Knight, Esq., for the equally comprehensive antiquarian researches comprised in his "History of London." It would be

also unpardonable in the Writer, were he to omit alluding to the courtesy and kindness he has experienced from Sir Henry Ellis, keeper of the manuscripts in the British Museum; and his gratitude is due to James Bentley, Esq., the respected treasurer, and to the board of almoners and governors, for their liberal permission to search the hospital records, in which task he has to acknowledge the kind and able assistance of W. Wix, Esq.; his best thanks are also due to the gentlemen composing the medical staff, particularly to James Paget, Esq., warden of the collegiate establishment, for the assistance and information they have always so readily afforded him.

And now, commending his volume to the Public, and with these reflections on the monastic glories of a bygone age, earnestly mingling a prayer for the preservation of these realms in peace and tranquillity during the present and future periods of their history, the Chronicler thanks his subscribers, one and all, for the zeal they have already manifested on his behalf, and refers to the ensuing pages, as a guerdon that their anticipations may be therein realised, and their desires satisfied with the fulfilment of his task.

W. A. D.

St. Bartholomew's Hospital, April, 1844.

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ON ZINC BY W.A.DELAMOTTE.

St BARTHOLOMEW THE LESS.

THE ROYAL PRIORY AND CHURCH

OF

St. Bartholomew the Great.

WE wonder how many, as they pass the south-western corner of the area of Smithfield, look through the ancient gateway which leads up to the still more ancient church of St. Bartholomew, with a kindly remembrance of the man whose ashes there repose, from whom these, and most of the other interesting features and recollections of Smithfield, are directly or indirectly derived? We fear, very few. Time has wrought strange changes in the neighbourhood and scene around, and it is not at all surprising that we should forget what has ceased to be readily visible. Who could suppose, from a mere hasty glance at the comparatively mean-looking brick tower, and the narrow, restricted site of St. Bartholomew, that that very edifice was once the centre only of the splendid church of a magnificent monastery;—a church which extended its spacious transepts on either side, and sent up a noble tower high in air, to overlook, and, as it were, to guard, the stately halls, far-extending cloisters, and delightful gardens, that surrounded the sacred edifice? Or, again, who would suspect that the site of this extensive priory (now in a great measure covered with houses), and most probably the entire space of Smithfield, were, prior to the foundation of the former, nothing but a marsh or fen, with the exception of a solitary spot of dry land, occupied by the traveller's token of civilisation, a gallows? Yet such are the changes that have taken place; and for all that is valuable in this, our gratitude is due to the one man to whom we shall refer—Rahere.

The history of the priory is, indeed, the history of this single individual; and, by a fortunate coincidence, the historical materials we possess are as ample as they are important. Among the MSS. of the British Museum is one entirely devoted to the life, character, and doings of Rahere, written, evidently shortly after his death, by a monk

of the establishment. We shall make no scruple to transcribe largely from the good old monk's papers.

Rahere, as appears from this manuscript, was a man sprung, or born, from low lineage. "When he attained the flower of youth, he began to haunt the households of noblemen, and the palaces of princes; where, under every elbow of them, he spread their cushions with apeings and flatterings delectably anointing their eyes, by this manner to draw to him their friendships. And yet he was not content with this, but often haunted the king's palace; and among the noiseless press of that tumultuous court, enforced himself with jollity and carnal suavity, by the which he might draw to him the hearts of many one. There, in spectacles, in meetings, in plays and other courtly works and trifles intending he led forth the business of all the day." His motive for thus ingratiating himself with these noblemen, was, "that he might obtain the rather the petitions that he would choose of them. This wise to the king (Henry I.) and great men gentle and courteous known, familiar and fellowly he was. This manner of living he chose in his beginning, and in this exercised his youth. But the inward Seer and merciful God of all,—the which out of Mary Magdalen cast seven fiends, the which to the Fisher gave the keys of Heaven,—mercifully converted this man from the error of his way, and added to him many gifts of virtue; for why, they that are feeble in the world's reputation our Lord chooseth to confound the mighty of the world." Whether Rahere had been guilty of any particular offence beyond the follies of his youth, the manuscript says not; suffice it that he was penitent for them, and proposed "to better his days, that he might obtain perfect and plenary pardon and indulgence. To that intent he decreed in himself to go to the court of Rome, coveting in so great a labour to do the worthy fruits of penance. The which habit of heavenly inspired soul and purpose, he would not with slothful mind be deferred into times and years, but the conceived good deed, by faithful desire constantly executing, he took his way, our Lord God directing his pace, and whole and sound whither he purposed came. There at the martyrdoms (shrines) of the blessed apostles, Peter and Paul, he, weeping his deeds, and reducing to mind the scapes of his youth and ignorances, prayed to our Lord for remission of them; behesting furthermore none like to do, but these utterly to forsake, in order his will to obey. These two clear lights of Heaven, two men of mercy, Peter and Paul, he ordained mediators. And while he tarried there, in that meanwhile he began to be vexed with grievous sickness, and his dolours little and little taking their increase, he drew to the extremity of life; the which dreading within himself that he not yet for his sins had satisfied God, and therefore he supposed that God took vengeance of him for his sins, amongst outlandish people, and deemed the last hour of his death drew nigh. This remembering inwardly, he shed out as water, his heart, in the sight of God, and all brake out in tears; that he vowed if health God him would grant, that he might return to his country, he would make an hospital in recreation of poor men, and to them so there gathered, necessaries minister after his power. And not long after, the benign and merciful Lord mercifully beheld this weeping man, gave him his health, approved his vow. So

ON ZINC BY W.A. DELAMOTTE

QUADRANGLE St BARTHOLOMEW'S HOSPITAL

(when) of his sickness recovered he was, he began homeward to come, his vow to fulfil that he had made. When he would perfect his way that he had begun, in a certain night he saw a vision, full of dread and sweetness, when, after the labours and sweatings that he had by day, his body with rest he would refresh. It seemed him to be borne up on high, of a certain beast, having four feet and two wings, and set him in an high place. And when he from so great a highness, would inflect and bow down his eye to the lower part downward, he beheld an horrible pit, whose beholding impressed in him great dread and horror; for the deepness of the same pit was deeper than any man might attain to see; therefore he (secret knowing of his defaults) deemed himself to glide into that cruel a downcast. And therefore (as him seemed inwardly) he fremyshed, and for dread trembled, and great cries of his mouth proceeded. To whom dreading, and for dread crying, appeared a certain man, pretending in cheer the majesty of a king, of great beauty and imperial authority, and his eye on him fastened. 'O man!' he said, 'what and how much serving shouldst thou give to him, that in so great a peril hath brought help to thee?' Anon he answered to this saint,—'Whatsoever might be of heart and of might, diligently would I give in recompense to my deliverer!' And then said he, 'I am Bartholomew, the apostle of Jesus Christ, and come to succour thee in thine anguish, and to open to thee the secret mysteries of Heaven. Know me truly, by the will and commandment of the High Trinity, and the common favour of the celestial court and council, to have chosen a place in the suburbs of London, at Smithfield, where, in my name, thou shalt found a church. And it shall be the house of God. There shall be the tabernacle of the Lamb, the temple of the Holy Ghost. This spiritual house Almighty God shall inhabit, and hallow it, and glorify it; and his eyes shall be open and his ears intending on this house night and day; that the asker in it shall receive; the seeker shall find; and the ringer or knocker shall enter. Truly every soul converted, penitent of his sins, and in this place praying, in heaven graciously shall be heard. The seeker with perfect heart, for whatsoever tribulation, without doubt he shall find help. To them that with faithful desire knock at the door of the house, assistant angels shall open the gates of heaven, receiving and offering to God the prayers and vows of faithful people. Wherefore thine hands be then comforted in God, having in him trust. Do thou namely neither of the costs of this building doubt the nought; only give thy diligence, and my part shall be to provide necessaries, direct, build, and end this work. And this place to me accept, (dedicate?) and with evident tokens and signs (I will) protect and defend it continually, under the shadow of my wings. And, therefore, of this work know me the master, and thyself only the minister. Use diligently thy service, and I shall show my lordship.' In these words the vision disperished." Rahere, believing it impossible that one so unworthy should be the chosen agent of the Divine will, at first doubted the truth of this revelation, and was unable to decide between its being "a fantastic illusion, that often happeneth to men in their sleep, or an heavenly warning, or answer, the which he deemed himself worthy to have." His faith at last turned the balance of

his uncertainty, and "the dread of God and the apostle" obtained the victory. He now arrived at London; "and of his knowledge and friends with great joy was received; with which also, with the barons of London he spake familiarly of these things that were turned and stirred in his heart, and of that was done about him in the way he told it out; and what should be done of this he counselled of them. He took this answer, that none of them might be perfected but the king were first counselled; namely, since the place, godly to him showed, was contained within the king's market. Therefore, using these men's counsel, in opportune time he dressed him to the king, and before him, and the Bishop Richard being present (the which he made to him favourable before), effectually expressed his business; and that he might lawfully bring his purpose to effect meekly besought. And nigh him was He in whose hands it was to what he would the king's heart incline; and ineffectual these prayers might not be whose author is the apostle, whose gracious hearer is God. His word, therefore, was pleasant and acceptable; and when the king had poised the good will of the man (prudently as he was witty), granted to the petitioner his kingly favour, benignly giving authority to execute his purpose. Rahere having now the title of the desired possession, was right glad; and nothing omitting of care and diligence, two works of piety began to make—one for the vow that he had made, another as to him by precept was enjoined. Therefore, as the case prosperously succeeded, and, after the apostle's word, all necessaries flowed into his hand; the church he made of comely stonework, tablewise; and an hospital house, a little longer off from the church, by himself he began to edify. The church was founded, as we have taken of our elders, in the month of March, in the name of our Lord Jesus Christ, in memory of most blessed Bartholomew, apostle, the year from the incarnation of the same Lord our Saviour, 1123. President in the church of England, William, Archbishop of Canterbury, and Richard, Bishop of London, who, of due law and right, hallowed that place in the east part of the foresaid field, and with bishoply authority consecrated the same as a cemetery." The site that the apostle had pointed out to Rahere for the erection of the church, had already been revealed in a dream "as a place of prayer, to the glorious King Edward the Confessor. And this holy king early rising, came to this place that God had showed him, and to them that about him stood, expressed the vision that night made to him; and before all the people prophesied this place to be great before God." The evidence of the chosen sanctity of this place is further corroborated by the testimony of three men of Greece; who, having made a pilgrimage to England for the purpose of visiting "the bodies of saints there resting," came to London, and went to this place; and there prostrate, honoured and worhipped God. And before them that were there present (and beheld them as simple idiots) they began wonderful things to see and prophesy of this place, saying—'Wonder not at us here worshipping God, where a full acceptable temple to him shall be builded; and the fame of this place shall attain from the spring of the sun to the going down.'"

Rahere's great labours, the extraordinary means he uses to attain his end, and withal his consistency of character, are ably described in the following:—"Truly, this place (Smithfield), before his cleansing, pretended none hope of goodness. Right unclean it was; and as a marsh, dunge and fenny, with water almost every time abounding; and that that was eminent above the water dry, was deputed and ordained to be the gibbet or gallows of thieves, and to the torment of others that were condemned by judicial authority. Truly, when Rahere had applied his study to the purgation of this place, and desired to put his hand to that holy building, he was not ignorant of Satan's wiles, for he made and feigned himself unwise (for he was so coasted), and outwardly pretended the cheer of an idiot, and began a little while to hide the secretness of his soul. And the more secretly he wrought, the more easily he did his work. Truly, in playing unwise, he drew to him the fellowship of children and servants, assembling himself as one of them; and with their use and help, stones and other things profitable to the building lightly he gathered together. He played with them, and from day to day made himself more vile in his own eyes, in so mickle that he pleased the apostle of Christ, through whose grace and help, when all things were ready that seemed necessary, he raised up a great frame. And now he was proved not unwise, as he was trowed, but very wise; and that that was hid in secret, openly began to be made to all men. Thus in marvels wise," continues his biographer, "he comforted in the Holy Ghost; and, instinct with cunning of truth, said the word of God faithfully in divers churches;"—sufficient evidence that, notwithstanding his "ignorances," he had made some progress in Holy Writ. To continue:—"And the multitude, both of clerks and of the laity, constantly was exhorted to follow and fulfil those things that were of charity and almsdeed. And in this wise he compassed his sermon, that now he stirred his audience to gladness, that all the people applauded him; and incontinent anon he proffered sorrow and sadness of their sins, that all the people were compelled into sighing and weeping. But he truly in the same cheer and soul, evermore perseverant, expressed wholesome doctrine, and after God and faithful sermon preached. Furthermore, his life accorded with his tongue, and his deeds approved well his sermon." The writer then observes, "Of this all men greatly were astonied, both of the novelty of the raised frame, and of the founder;" and then emphatically asks, "Who would trow this place with so sudden a cleansing to be purged, and there to be set up the token of the cross? And God there to be worshipped, where some time stood the horrible hanging of thieves? Who should not be astonied there to see construct and builded the honourable building of piety, that should be a sanctuary to them that fled thereto? Who should not marvel it to be haunted? Whose heart lightly should take or admit such a man, not product of gentle blood, not greatly endowed with literature of man, or of divine kynage." The building being completed, "clerks, to live under regular institution, in the same place in brief time were united together." And Rahere obtained the "care and office of the priesthood," and ministered to them "necessaries, not of

certain rents, but plenteously of oblations of faithful people." The "evident tokens and signs" with which the apostle promised he would honour the church, were now frequently manifested, and miracles of no ordinary nature contributed to raise the reputation of the building and its possessors. Forty-six miracles are recorded as having been performed there, which, the writer says, "are only a few of the number, as through negligence of writing the same, they be almost unremembered." St. Bartholomew, of course, was the presiding patron on these occasions, though not unfrequently his protégé would assist. We shall select one or two from the number, in order to show the extent of blind credulity prevalent in the twelfth century. It appears that, from the scanty collection of books in the place, an antiphoner, "the which was necessary to them that should sing in the church," was missing. On its being told to Rahere, the prior, "he took the harm with a soft heart patiently," comforting himself, no doubt, with the belief that he should receive aid from his patron, were it necessary. Nor was he mistaken; for "when he was in his chamber to take rest, the apostle appeared to him, and commanded him early in the morning to saddle his horse, and hastily enter the city: and when he came to the Jews' street, to spare his spurs, loose his bridle, and trust the horse to his governance; and into what house the horse wilfully put his foot, there the book should be found." Rahere did as he was commanded, and, we need scarcely add, recovered the book.

A woman, whose tongue was so swelled that she could not shut her mouth, "was brought to the church, and offered to Rahere, the prior; who, being a man of mercy and great benignity, took compassion on her; and, after having revolved his relics that he had of the cross, dipped them in water, and washed her tongue therewith, painting on it the token of the cross. And, in the same hour the swelling went its way."

The following is unique:—"A child, that had been blind from his birth, was brought to the solemnity of the glorious apostle; and as he entered the church, fell down to the earth, and there awhile turned himself, now this way, now that way. And while tarrying there, anon the inward born blindness fled away; and then he knew his parents with open eyes that never he saw before, and sundry things by their proper names distinctly he called."

These miracles had the effect of so increasing the fame of the priory, that Rahere deemed a colleague necessary, to assist him in the duties of his office. For this purpose, "he joined to him a certain old man, Alfun by name, to whom was sad age, with experience of long time. This same old man not long before had builded the church of St. Giles, at the gate of the city, that in English tongue is called Cripplegate; and that good work happily he had ended. Rahere, deeming this man profitable to him, deputed him as his compeer; and by his council and help, that was for to be done disposed and performed. It was manner and custom to this Alfun, with ministers of the church, to compass and go about the nigh places of the church, to seek and

SEALS OF THE PRIORY.

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provide necessaries to the need of the poor men that lay in the hospital, and to them that were hired to the making up of the church." His exertions, however, frequently met with a check, either from the avarice or poverty of those to whom he applied. But his zeal and indomitable perseverance, with occasional assistance from the marvel-working apostle, generally overcame every obstacle, and rich in alms he returned home to his brethren. On one occasion, "needing the necessary ingredients for the making of ale," he applied to a devout matron in the parish of St. Giles, who told him that she had but seven sievesful of malt, and that if she took away any of these, she might not then perform the brewing she had begun. "Nevertheless," she said, "I had liefer suffer harm in mine ale, than you to go away without alms." She accordingly gave them one sieveful, and they went their way. No sooner were they departed than she began to measure what remained, and, wondering, counted seven still. Thinking she had erred, she numbered again, and found eight; the third time, nine; and at the fourth, found ten." The coffers and pantry of the priory soon testified to the successful result of these miracles; "as people began to be more prompt to give their alms, and strained who might prevent another in giving." They also made them "more fervent in devotion."

We now arrive at that period of Rahere's life, when his faith is tested by severe trials. His character is maligned, his household rises up against him, his enemies are envious of his success, and a conspiracy is formed against his life. There is much to admire in the following narration, which is a true picture of the troubles incident to human success:—"He was to some the odour of life unto life; to others the odour of death unto death. Some said that he was a deceiver, for cause, that in the net of the great fisher, evil fishes were meddled with good. Before the hour of his last deliverance, his household people were made his enemies; and wicked men wickedness laid to himself. Therefore with pricking envy, many privately, many also openly, against the servant of God ceased not to grudge; and, in derogation of the place and prelate of the same, brought many slanders and threatenings. The goods that they might, they withdrew and took away; constrained him with wickedness; made him weary with injuries; provoked him with despites; beguiled him with simulated friendships; and some of them broke out into so bold avowedness, that they drew amongst themselves a contract of wicked conspiration,—what day, sette, and place, the servant of God they might, through wiles and subtlety, draw to their council, and so to pluck him from the steps of his life. But there is no wisdom, there is no cunning, there is no council, against God, in whom he cast his thought. Therefore, when the day came that was deputed to the innocent's death, one of them, partner of so great a wickedness, secretly to himself abhorring so great a sin, before the hour of peril drawing near, showed by order to the servant of God, the sum of all their council."

Rahere now poured out his thanks to God and the apostle, for his merciful deliverance; and, as a better security against rebellion, besought the king for a further

extension of his royal protection; "so that to the good beginning he, now joining better issues and larger exertions, might build to himself an eternal house in heaven, while that he worshippeth and defendeth the house of God on earth." The king, mavelling the prudence and constancy of this man, and perhaps moved by his eloquence, "listened to his prayer, and behested himself to be a tutor and defensor of him and his." The following confirmation of the former grant may give some idea of the powers of the sovereign, the numerous privileges ceded to the priory. and shows in bold relief the great extent of feudal dependence.

"In the name of the Holy and undivided Trinity, Father, Son, and Holy Ghost, 1st Henry, King of England, to William, Archbishop of Canterbury, and George, Bishop of London; and to all bishops and abbots, and earls, justiciary barons, sheriffs, and ministers; and to all men, and their lieges, and to the citizens of London, greeting:— Know ye, that I have granted, and by my charter confirmed, to the church of St. Bartholomew, London, and to Rahere, the prior, and canons regular, in the same church serving God, and to the poor of the hospital of the same church, that they may be free from all earthly servitude, and earthly power and subjection, except episcopal customs; to wit, only consecration of the church, baptism, and ordination of clerks; and that as any church in all England is free, so this church be free; and all the lands to it appertaining, which it now has, or which Rahere, the prior, or the canons, may be able reasonably to acquire, whether by purchase or by gift; and have soccage and saccage, and thot and theme, and infangtheof; and all liberties and free customs and acquittances in all things which belong to the same church, in wood and in plain, in meadow and pastures, in water and mills, in ways and paths, in pools and parks, in moors and fisheries, in granges and shrubberies, within and without, and in all places now and for ever. And this church, with all things that appertain unto the same, know ye that I will to maintain and defend, and to be free as my crown, and to have taken in my hand in defence against all men. Wherefore, I grant to Rahere, and to the same church, in all its own rights and possessions, the breach of peace and skirmish made in the house, and the invasion of house or court, and all forfeitures in its own jurisdiction made, and forestall, and flemenefermden, in the way and without, in the fend and without, in the city and without: also, that it may have discussions of causes and the rights of causes, concerning all plea which may happen in their land, and all customs, whether in ecclesiasticals or seculars, as fully and freely as I should have of my own domain and table. I release also and acquit Rahere, the prior, and the aforesaid church and all belonging to the same, of shire and hundred, of pleas and plaints, and murders, and scutage, and gold, and Danigelds, and hydages, and sarts, and assizes, and castle works, or the rebuilding of castles and bridges, of enclosing parks, of removing woods or other things, of fordwit and hengwit, of ward-penny and ave-penny, and bloodwite, and fightwite, and childwite, of hundred-penny and thring-penny, and manbrake and mischinige, and schewinge, and frithsoke, and

westgeilteof, of warden and outlawry, and forefenge, and whitfonge; and they be quit in all my land of the tollage, and passage, and pontage, and lastage, and stallage, and of all secular service in land and in water and ports of the sea, so that they may be loaded with no burdens of expedition, or occasions or aids of sheriffs or reeves of the hundreds, or pontifical ministers: I prohibit also, by my authority royal, that no man, whether my minister, or any other in my whole land, be troublesome to Rahere the prior, or the aforesaid church, concerning anything which belongs thereto; and that no man, of the clergy or laity, presume to usurp dominion of that place, or introduce himself without the consent of the prior or brethren. I confirm, also, all privileges and donations and charters, both which it has or is about to have, from kings, from popes, or other faithful persons whatsoever. And whatsoever shall be remembered and proved to have been justly granted and acquired by the same church, by writing or by the testimonies of good men, that no person presume upon any pretence, claim, judgment, or power, to take or dispense the same. But after the death of Rahere the prior, out of the same congregation let be chosen he who be worthy; but let no one be chosen elsewhere, by the exaction of the popes or princes, unless, on account of manifest crimes, no one can be found worthy of such office, which if it should happen, which God forbid! let them have the power of choosing a prior from some other known and familiar place. But the possessions which have been there given or purchased by any persons, whether separated from the church by the consent of the chapter, or reduced to a small service, may be recalled by our royal privilege and authority, and that place perpetually defended by the protection of kings. And let the prior himself, serving the king alone, abundantly cherish with spiritual and temporal food, the flock committed to him. I grant also my firm peace to all persons coming to and returning from the fair, which is wont to be celebrated in that place at the feast of St. Bartholomew; and I forbid any of the royal servants to send to implead any of their persons, them in the plea, or without the consent of the comers, on those three days, to wit—the eve of the feast, the feast itself, and the day following. And let all the people in the whole kingdom know, that I will maintain and defend this church, even as my crown; and if any one shall presume in anything to contradict this our royal privilege, or shall offend the prior, the canons, clergy, or laity of that place, he, and all and everything that belongs to him, shall come into the king's power. And all these things I have granted to the same church for ever, for the love of God and the salvation of myself and my heirs, and for the souls of my predecessors. Therefore I adjure all my heirs and successors, in the name of the Holy Trinity, that they maintain and defend this sacred place by royal authority, and that they grant and confirm the liberties by me granted to it. And the witnesses of this my grant, are — Henry, Bishop of Winchester; Roger, Bishop of Salisbury; Bernard, Bishop of St. David's; Geoffry, Chancellor; Stephen, Earl of Moreton; William of Icalbent Brito; Alberic Aubrey of Vere; Richard of Basset; Milo de Gloucester;

Pain Fitz-John; Robert de Courcy; Hugh Bigot, and many other barons of my kingdom.

"And this charter I have made and ordered to be confirmed at Westminster, in the year of our Lord 1133, and in the thirty-third year of my reign."

We should have supposed that the confiscation of the property, and imprisonment of the person of the offender, would have been a sufficient penalty to deter any one from encroaching on the privileges of the grant. But the state of society in the twelfth century was such, that the terrors of the Church were necessary to enforce the due observance of the civil laws; so we find in the confirmation of the grant, by Thomas, Archbishop of Canterbury, that he visits with the heaviest maledictions those who should dare to infringe its rights. Rahere now being "strengthened, and comfortably defended, gladly went out from the face of the king; and when he was come home to his (friends), what he obtained of the royal majesty expressed, to some that they should joy with him, to others that they should be afraid." Apparently aware of the insecurity of his position, and for the better safeguard of the institution which he had founded, and which he was now shortly to leave, "he proposed to lay his calamities before the see of Rome. But divers undergrowing impediments, and at the last letting the article of death, that he would have fulfilled, he might not. And so only the reward of God will be desired." After his decease, three men of the same congregation (whose memory be blessed in bliss) went to Rome, "and three privileges of three bishops obtained; that is to say, of St. Anastasius, Adrian, and Alexander, this church with three dowries, as it were with an impenetrable *sebchin,* warded and defended against impetuous hostility." These decretals (copies of which are preserved in a finely illuminated manuscript in the possession of the hospital) close, by visiting with the highest ecclesiastical censure, any breach of the grant.

Rahere's end was now fast approaching. He lived, however, to see the church that he had founded, "despite all the vicissitudes and troubles that had marked his steps, shine with manifold beauty, enriched with many relics of saints, and beautified with rare and unusual tokens of celestial virtue. After the years of his prelacy twenty-two and six months, the 20th day of September (A.D. 1143), the clay-house of this world forsook, and the house everlasting entered." Certainly the character that his biographer has drawn of him, eminently qualified him for the responsible office he was destined to fill. "He had not cunning of liberal science, but that that is more eminent than all cunning; for he was rich in purity of conscience, which showed itself towards God by devotion, towards his brethren by humility, towards his enemies by benevolence. And thus he exercised them, patiently suffering; whose proud purity of soul, bright manners, with honest probity, expert diligence in divine science, prudent besides in temporal ministrations, in him were greatly to praise and commendable. In feasts he was sober, and namely the follower of hospitality. Tribulations of wretches and necessities of poor people opportunely admitting, patiently supporting, competently spending. In prosperity, not *yprided;* in adversity,

patient; and whatsoever misfortune came against him, he rested himself under the shadow of his patron that he worshipped, whom he clipped to him with the bowel of his soul. Then he subject to the King of bliss with all meekness, provided with all diligence that were necessary for his subjects; and so providing, increased daily to himself; before God and man, grace; to the place, reverence; to his friends, gladness; to his enemies, pain; to his aftercomers, joy." At his death, Rahere commended the little flock of thirteen canons to the care of St. Bartholomew, "with little land and right few rents. Nevertheless with copious oblations of the altar, and helping of the populous city they were holpen. * * * * Sothely," continues our historian, "they flourish now, with less fruit than that time when the aforesaid solemnities of miracles were exercised; as it were like a plant, when it is well rooted the oft watering of him ceaseth. * * * *

"When the day of Rahere's nativity into heaven was known, it was solemnised and honoured with great mirth and dancing on earth, and men pressed hither for variety of causes, and shouldered together." After Rahere's death, great feasts and new miracles supported the fame of the establishment. "The year, from the incarnation of our Lord, 1148, after the obit of Harry the First, king of England, the twelfth year, when the golden path of the sun reduced to us the desired joys of feastful celebrity, then with a new solemnity of the blessed apostle was illumined with new miracles this holy place. Languishing men grieved with various sorrows softly lay in the church, with shining lights, prostrate beseeching the mercy of God and the presence of St. Bartholomew. One man joyed, with the voice of jubilation, that he had received remedy for his aching head; another for reparation of his going that he lacked; another for ringing of his ears. This man was freed from corruption of limbs; that man put aside the bleariedness of eyes, and enjoyed the clearness of sharp sight; many other men joyed to be relieved from the vexation of fevers, giving thanks to the honour of the apostle."

Contrary to the clause in the original grant, which expressly declares "that after the decease of Rahere, a prior is to be elected from the same congregation, unless, either through manifest crimes or otherwise, no one could be found worthy," we find that Thomas, one of the canons of the church of St. Osyth was collated to the vacant chair. "This Thomas, as we have proved in common," says our good monk, "was a man of rotund company, and fellowly jocundity, of great eloquence and of great cunning; instruct in philosophy, and in divine books exercised. And he had it in prompt whatsoever he would utter to speak it metrely. And he had in use every solemn day, when the case required, to dispense the word of God, and flowing to him the press of the people. He was prelate to us meekly almost thirty years; and in age almost an hundred winter, almost with whole wits, with all Christian solemnity, he deceased; and was put to his fathers, the year of our Lord 1174, the seventeenth day of January, in the same year of the election of Lord Richard, Archbishop of Canterbury, whom by the grace of God from the aforesaid paucity increased to thirty fold. In this man's time grew the plant of this apostolic branch in glory and grace before God and man. And with more ample buildings, were the skins of our

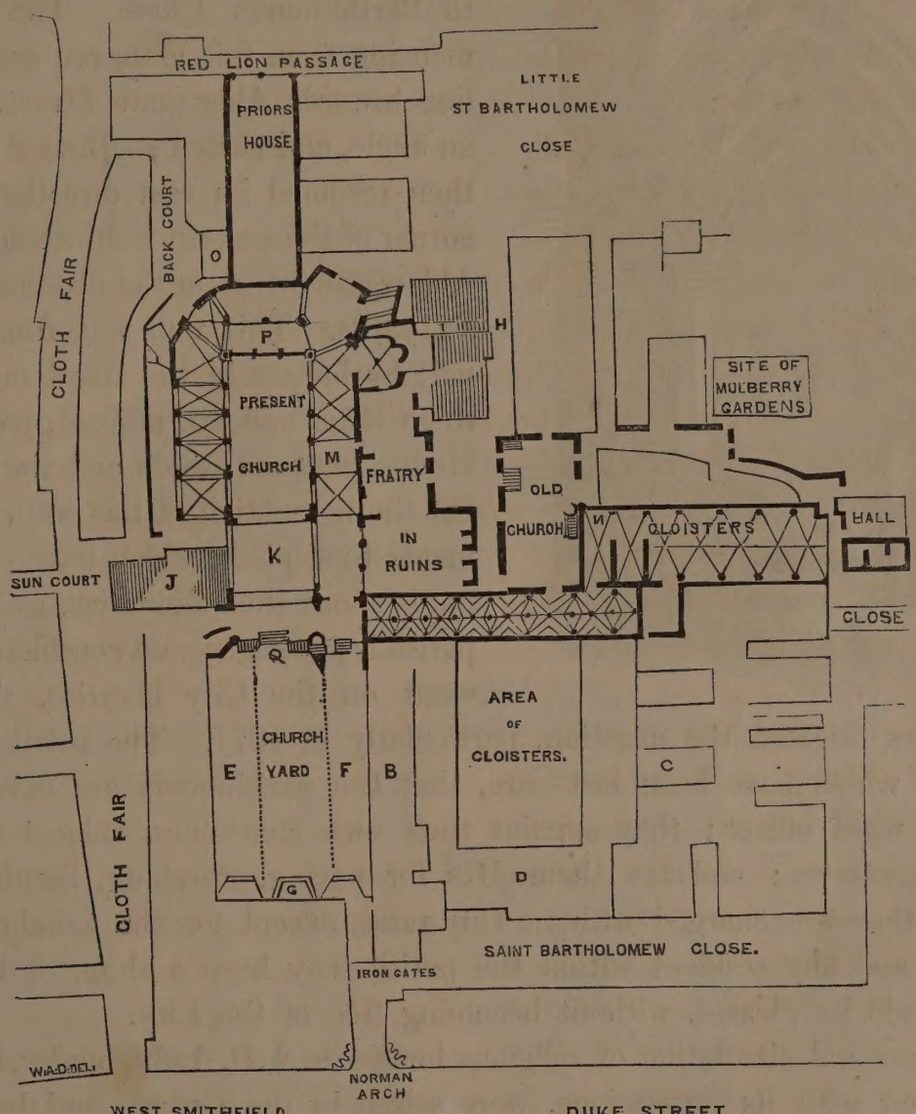
tabernacle dilated. To the laud and glory of our Lord Jesus Christ, to whom be honour and glory, world without end, Amen." Thus ends this interesting manuscript. And while we close the book, with all its marvels, with pity for the credulity of the good monk who wrote it, yet our thanks are due to him for preserving to us so complete an account of the foundation of St. Bartholomew, and so carefully delineating the beautiful character of Rahere its founder. He, indeed, it was, who, with a pious zeal truly worthy of the object, laboured to erect an enduring monument of his gratitude to God, and to dispense through future generations the sweetest gift of charity.

Within a century after the foundation of the priory, there was a remarkable visitation of it by Boniface, Archbishop of Canterbury, who, on the canons offering to receive him with the usual ceremonies, rejected their proffered kindness, as he said he came to visit them officially. The canons in reply said, "that it would be throwing contempt on their own learned bishop (Bishop of London) to be visited by any other." This so incensed the archbishop, that he lost his temper, and forthwith fell upon the sub-prior, and smote him in the face; and with oaths rent in pieces his rich cope, trod him under foot, and nearly killed him. The canons seeing their sub-prior in danger, rushed to his aid; and, plucking off the archbishop, threw him backwards, and discovered him armed and prepared for the fight. A regular scuffle now ensued, between the retainers of the archbishop and the canons; when the latter getting worsted, ran bloody, miry, rent, and torn, to the Bishop of London, to complain; who forthwith directed them to lay their distress before the king, at Westminster. When they arrived there, the king would neither hear nor see them, so they returned without redress. How the affair terminated, the author does not mention. Stow says, "that King Henry II. granted to the priory (more probably confirmed the original grant of Henry I.) the privilege of a fair, to be kept yearly at Bartholomew tide, for three days, namely—the eve, the day, and the next morrow, to the which the clothiers of England and drapers of London repaired, and had their booths and standings within the churchyard of the priory, closed in with walls and gates, locked every night, and watched for safety of men's goods and wares. A court of pie-poudre was daily, during the fair, holden for debts and contracts." It was at first within the hallowed precincts of the church that the disputations of schoolboys, so graphically described by Fitzstephen, took place; but which, on festival days, were afterwards transferred to the churchyard.

In the reigns of Stephen and Henry II., there were three principal churches in London, which had famous schools. Upon festival days, "the masters made solemn meetings in the churches, where their scholars disputed logically and demonstratively; some bringing anthimems, others perfect syllogisms; some dispute for show, others to trace out the truth; and cunning sophisters were thought brave scholars, when they flowed with words; others used fallacies; rhetoricians spake aptly to persuade, observing the precepts of art, and omitting nothing that might serve their purpose.

The boys of divers schools did cap or pot verses, and contended of the principles of grammar. There were some which (on the other side) with epigrams and rhymes nipping and quipping their fellows, and the faults of others, though suppressing their names, moved thereby much laughter among the auditors." These disputations were afterwards removed "to the churchyard of St. Bartholomew, the priory in Smithfield, where, upon a bank boarded about under a tree," says Stow, "the same scenes were enacted. At the surrender of the priory to Henry VIII., these disputations ceased, but were revived, for a year or two, in the reign of Edward VI., in the cloisters of Christ's Hospital."

In 1410 the priory was rebuilt. It was entirely enclosed within walls, the boundaries



A. East Cloister.
B. North ditto.
C. South ditto.
D. West ditto.
E. North Aisle of Nave.
F. South Aisle of ditto.
G. Supposed site of west end of Cloisters.
H. Entrance to Dissenters' Charity School.
I. South Entrance to St. Bartholomew's Chapel.
J. Site of North Transept.
K. The Great Tower.
L. The School and Master's Rooms, over the North Aisle.
M. The Dissenters' Charity School, over the South Aisle.
N. Vestige of Wall and Window.
O. Brick Building, dated 1631.
P. High Altar, now a Bone House.
Q. The Present Church Door.

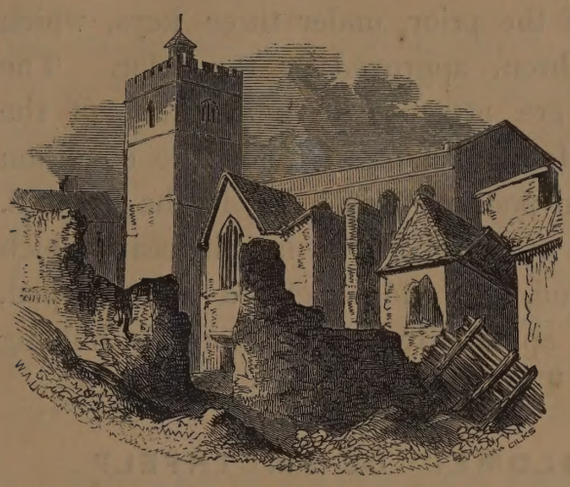
of which have been carefully traced in the "Londini Illustrata," and from which we abbreviate the following description. The north wall ran from Smithfield along the south side of Long Lane, to its junction with the east wall, about thirty yards west from Aldersgate Street. It is mentioned by Stow, and delineated in Aggas's plan, who represents a small gate or postern in it. This gate stood opposite Charter House Square, where is now the entrance to King Street, Cloth Fair. The west wall commenced at the south-west corner of Long Lane, and continued along Smithfield and the middle of Duc Lane (now Duke Street) to the south gate, or Great Gate House, now the principal entrance to Bartholomew Close. The south wall, commencing from this gate, ran eastward, in a direct line towards Aldersgate Street, where it formed an angle, and passed southward above forty yards, then resumed its east direction, and joined the corner of the eastern wall, which ran parallel with Aldersgate Street, at the distance of about twenty-six yards. This wall was fronted for the most part by houses in the street mentioned, some of them large and magnificent, particularly London House, between which and the wall was a ditch. On the demolition of this wall, various encroachments took place, which have caused several disputes about the boundaries, as St. Bartholomew's parish is privileged, and considered as an encroachment on the City liberties. The City has at different times litigated the question, particularly in 1671. The privileges here referred to—some of which have been lost—are, that the parishioners are exempt from serving on juries or ward offices; they appoint their own constables, subject to the control of the City magistrates; and tax themselves for paving, watching, lighting, and cleansing the parish: they are charged with no City rates, except for the London workhouse and the sewers: and any resident within the parish may keep a shop, or exercise whatever calling or trade he pleases, without becoming free of the City.

At the general dissolution of religious houses in A.D. 1539, under Henry VIII., this place, together with its possessions, were seized by the Crown, and bestowed upon the unworthy minions of the king. The church and priory were granted to Richard Rich, Knt., Chancellor of the Court of Augmentations, for the consideration of £1,064 11*s.* 3*d.* This grant included "the capital messuage and mansion-house of the dissolved monastery, or priory, of St. Bartholomew, and that Close of the same called Great St. Bartholomew;" also "all those our messuages, houses, and buildings, called le fermery, le dortu, le fratu, les cloysters, les galleries, le hall, le kitchen, le buttry, le pantry, le alde kitchen, le woode-

ON ZINC BY W.A.DELAMOTTE

ST BARTHOLOMEW THE GREAT.

house, le garner, and le prior's stable, situate within the Close aforesaid, as they appertained to the monastery." Then, after detailing the boundaries of the parish, concludes, "Whereas, the great Close of St. Bartholomew hath been, before the memory of man, used as a parish church within itself, and distinct from other parishes; and the inhabitants thereof have had their parish church, and churchy, and within the church of the late monastery and priory, and to the same church annexed, and have had Divine service performed by a curate from the appointment of the prior and convent; and whereas, a certain chapel, called the 'parish chapel,' with part of the great parish church, have been taken away, and the materials sold for our use; nevertheless, there still remains a part fit for erecting a parish church, and already raised and built: we do grant to the said Richard Rich, Knt., and to the present and future inhabitants within the great Close, that part of the said church of the said late monastery or priory which remains raised and built, to be a parish church for ever, for the use of the said inhabitants, and to be called 'the Parish Church of St. Bartholomew the Apostle, the Great, in West Smithfield,' in the suburbs of London, distinct and separate from other parishes; and that all the void ground, eighty-seven feet in length, and sixty feet in width, next adjoining the west side of the church, shall be taken for a churchyard, &c." The next clause appoints Richard Rich, patron, and John Deane, clerk, rector; and places the church in the jurisdiction of the diocese of London; and fixes the first fruits at £8 per annum, and £11 per annum to the rector and his successors, their salary arising from certain tenements. The thirteen canons, whoever left, retained a pension of about £6 13*s.* 4*d.* per annum each. The progress of the reformed faith, which had met with support in the sixth Edward, received a severe check in the accession of Mary to the throne. This Queen, whose bigotry and zeal in the Roman Catholic cause was only equalled by her blind superstition and credulity, resolved once more to place the people of England under the Papal dominion; accordingly, one of her first acts was to re-establish many of the religious houses that had fallen a prey to the fortunate caprice of her father, and restore, as far as she was able, their rightful possessors. In the second year of her reign, she granted the church of St. Bartholomew to the preaching of Black Friars, and it was used by them as their conventional church till the second year of the reign of Elizabeth, when they were again ejected, and the remaining part of the priory, together with the old parish church, was granted by Parliament to the inhabitants of St. Bartholomew, to remain to them for ever. The site was regranted to Sir Richard Rich, by the title of Richard, Lord Rich, and to his heirs afterwards, Earls of Warwick and Holland, from whom descended William Edwards, of Johnstone Hall, in the county of Pembroke, South Wales, son of Lady Elizabeth Rich, and created, in 1776, Baron Kensington, of the kingdom of Ireland. His lordship died December 13, 1801, and



was succeeded by his only son William Edwards, Lord Kensington. The advowson is now in the hands of trustees. The priory, at the surrender, was valued at £653 15*s.* per annum.

The revenues were principally derived from small tenements and houses, scattered through the various parishes of London, but more especially in the parishes of St. Nicholas and St. Sepulchre: also from landed possessions in different parts of the country; one of which was at Stanmore, in Middlesex, which contained sixty-six acres of arable, twenty-four of pasture, and forty-two of meadow land, of the clear annual value of £15. Canonbury, the famed retreat of Prior Bolton, also belonged to it. Chauntries —some of which were very rich — alms and oblations, bequests and donations, with occasional assistance from Rome, contributed to make up the bulk of their property. No alienation of the rents or possessions of the priory or hospital could be made without the proper seal was attached; and, to prevent any undue appropriation of property, the seals were placed in the custody of the prior, under three keys, which were in charge of the prior and two of the brethren, approved by the prior. The earliest seals of the priory which are preserved, are attached to a life-grant of the church of St. Sepulchre, from Rahere, a prior, to Haynon, a priest, upon the condition of certain payments for the benefit of the canons and poor persons living in the hospital. The deed bears date A.D. 1137, and is in a high state of preservation; but the seals, which are nearly round, and apparently moulded by hand, are sadly defaced and chipped. On one of them is represented the figure of a prior, apparently in full canonicals, holding a book in his left, and a cross in his right hand. The letters that are visible are—

S'GILL . . .RAH . . . ESIE. ARTHOLOMEI DE SMETHFELD

Dr. Powell is of opinion, that the three letters **R A H** refer to Rahere himself,— "Sigillum Raheri ecclesiæ Sancti Bartholomei." On the other seal is a view of a church, perhaps the priory church, with three cylindrical towers; the inscription, which is not quite so much obliterated as on the other, is—

. . . VM.CONVEN 'ECCLE.DI.ET.S.BARTHOLOMEI DE SM . .

"Sigillum conventus ecclesiæ Dei et Sancti Bartholomei."

Appended to a deed, relating to the lease of a shop in the parish of St. Nicholas, granted by Hugo, Capellanus et Precator, and three other of the brethren of the hospital to Hugo de Lechton, is an oval-shaped seal of the hospital, bearing, on the obverse, the figure of an aged apostle, a cross in his left hand, while his right is elevated in the act of benediction. The remaining portion of the inscription, which is very distinct, is—

SCILLV̄ HOSPTALIS SANCTI. . . . HOLOMEI.

On the back is a counter seal, exhibiting a bird displayed, and bearing the same inscription. The rent of the shop was 8*s.* per annum, payable quarterly. There is no date affixed; but

as Hugo was master, it must have been about A.D. 1164. Two centuries after the foundation of the priory, and corresponding to the date of the confirmation of the original grant by Edward III., is another hospital seal, which is appended to the lease of a shop without Barbican, in the suburbs of London. The lease is granted by William Le Rous, master of the hospital, with the consent of the brethren in chapter assembled, to John de Harewood, and his sons, for the yearly rent of 3*s.* 4*d.* sterling money. The patron-saint, Bartholomew, is here represented standing on a lion, holding a knife, the symbol of his martyrdom, in his left hand, and a book in his right. On either side of him is a shield, on which are three lions, guardant, passant. This was the common seal of the hospital. It is inscribed—

. . . VM·COMMVNE·HOSPITAL . . TT.BARTHI.LONDON.

"Sigillum commune Hospitalis, Sancti Bartholomei, London."

On the reverse is a bird displayed, with the same inscription. The common seal of the priory is affixed to a deed, dated A.D. 1341, between William de Stowe, priest of St. Edward's, and the master and brethren of the hospital, relating to the gift of a certain messuage and shops, in the parish of St. Sepulchre, without Newgate; the proceeds of which were to be applied to the remuneration of two chaplains of the priory of St. Bartholomew, for chanting daily mass for his soul, and the souls of his beloved parents. St. Bartholomew is here seen seated on a sort of throne, holding in his left hand a knife; around him are the heavens, represented by the moon in crescent, and twelve stars. The inscription, which is preserved very perfect, is—

SIGILLVM COMMVNE.PRIOR.ET.CŌVĒNTVS SCTI.BARTHOLOMEI .LONDON.

On the reverse is a boat on the water, containing the figure of a church, with the words NAVIS CŒLĪS around it. Round the margin is inscribed—

CREDIMVS ANTE DEVM PROVEHI PAR BARTHOLOMEVM.

In the Appendix of the fifteenth volume of the "Archæologia," is an engraving of the conventual seal, used by the friars-preachers at their restoration. The patron-saint is represented standing under a canopy, supported by two pillars. In his right hand he holds a knife, and a book in his left. It is inscribed—

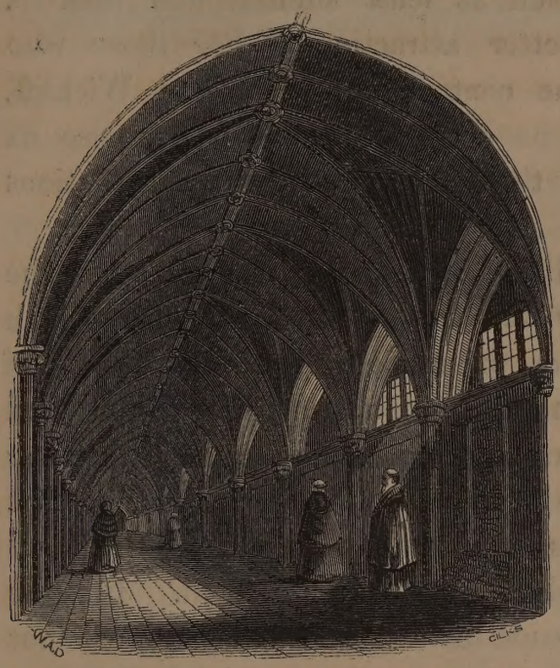
SIGILL:CŌVET: SCTI:BARTHOLOMEI ORDINIS FRATRV.PREDICATORV.

This was, no doubt, the last seal that was used at the priory.

The ruins, for ruins there yet are, though altered by time, and subservient to every possible use, lie concealed among the numerous tenements and cellars, that immediately surround, and in some instances are contiguous with the church. Very much of the

original building is lost; and the work of destruction is fast progressing with what little remains. An ardent inquirer, however, may find in what yet exists much that will gratify his curiosity; and by a little aid of imagination may raise up on the spot many pictures of bygone days, when the glory of the priory was in its zenith, and each individual part had its appropriate use. The present state of the priory is accurately described in "Knight's London," from which we abridge the following description. Although the present church, which was the choir of the more ancient structure belonging to the priory, stands some distance backwards from Smithfield, there is little doubt that its front was originally on a line with the small gateway yet remaining, and that the latter indeed was the entrance from Smithfield into the southern aisle of the nave, the part of the church now entirely lost. It is useless to inquire what kind of front was here presented to the open area before it; but if we may judge of it by this gateway, and by the general style of the interior parts of the choir, it must have been a grand work. The gateway is of a very beautiful character, with a finely pointed arch, consisting of four ribs, each with numerous mouldings, receding one within the other, alternating with rows of zigzag ornaments, springing from a cluster of sculptured heads. Passing in at this gateway, we observe a passage to the right leading to St. Bartholomew Close, and a few more steps bring us within the precincts of the present churchyard. Here we look in vain for any vestige of the ancient priory. The churchyard, whose damp, unwholesome exhalations find ingress to the apartments of the miserable houses that surround it; a dingy brick wall, probably the original wall of the south aisle; and the stuccoed front of the church, are all that meet the eye. Before entering the church, we will thread the labyrinth of passages and alleys that lead from one part of the priory to the other, and endeavour to trace, amidst the heterogeneous mass of houses and sheds that now crowd on the space, the remains of the ancient priory. The exterior of the church, as it here appears to us, consists of a brick tower, erected in 1628, and by its side the end of the church, from which the nave has been cut away, and the wall and large window erected to terminate the structure at this point. The foundations of the nave still lie below the soil of the churchyard some three or four feet. On stepping into the apartments of the adjoining public-house, to which the wall above mentioned now belongs, we find traces of a past very different from what we see at present. Rooms with arched ceilings, a cornice with a shield extending through two or

three of them, and thus showing that they have formed but one room, and a chalk cellar below the house—all betoken that we are wandering among the ruins of the old priory. By the side of this house is a yard, filled with costermongers and their donkeys, and surrounded by black and decayed sheds and habitations, with balconied galleries. Referring to the multitude of miserable-looking and comparatively worthless habitations that have sprung up during the decay of the priory, Malcolm calls them so many "exhalations of lath and plaster; *the mushrooms of its night*:" we should say rather the *fungi*:—nothing can be more unwholesome than some of these places are. Here the cheery ringing sound of the hammer on the anvil guides us to ground more intelligible. The passage leads into a smith's workshop, where some of the arches of the eastern cloister



(the only one of which there are any remains) appear in the opposite wall. Violence and decay have deprived these arches of all their original beauty, though not of their bold expressive character—that still remains stamped upon them. The soil here, as in almost every other part surrounding the church, has been raised several feet; thus, for instance, the spring of these arches is nearly level with the ground. Leaving this, to enter another yard of an equally unpromising appearance, we find ourselves within the east cloister. Much of this beautiful part has been lost of late years by the fall of the roof and part of the wall on one side. Climbing, however, as well as we can, over the double or treble row of great barrels which fill the entire space, we find that on the opposite or eastern wall are five arches, more or less entire, yet remaining, and one on the west. The noble character of the architecture is here still visible in the fine deep receding mouldings and the graceful span. Further north the space is walled up with an arch, which, if original, as it appears, must have crossed the cloister. The space within, extending to the church, which was entered by a fine Norman arch still existing, includes the remainder of the cloister; and one can only lament that, as it not only possesses the arches on both sides, but the groined roof, it should be completely walled up. We had ourselves to break a hole in another part of the wall to obtain admittance, and then to re-close it. Here the delicacy and proportion of the style, the fine finish of the groins and key-stones, and the elaborate workmanship of the many curious devices and historical subjects carved in different parts, are alone visible in their natural combination. Over this part is now built a house in a line with and joining to the tower of the church.

Malcolm supposes that it was to this part of the priory the author of the manuscript

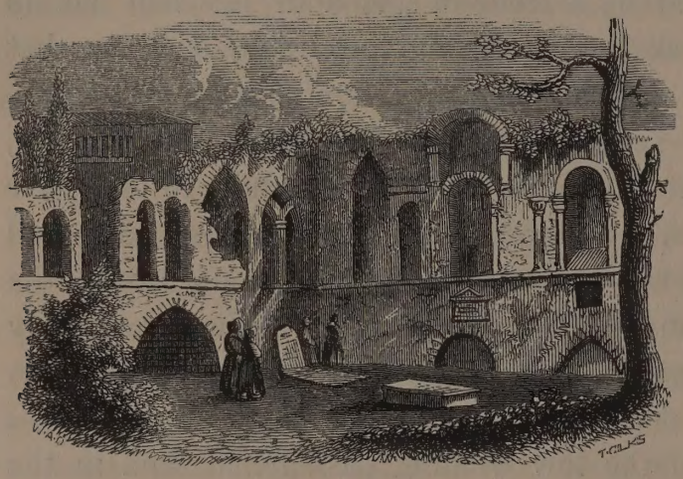
before mentioned refers, when he speaks of the "more ample buildings" by which "the skins of our tabernacle were dilated." As one looks around on the still evident beauty of the architecture, and measures with the eye its dimensions (the cloisters must have been nearly fifteen feet broad, and have extended round the four sides of a square of nearly a hundred feet), we begin, for the first time, to have a just impression of the original magnificence of the establishment; when the prior, the sub-prior, and the other canons, in all the imposing splendour of the Roman Catholic church, came occasionally sweeping along on days of high ceremony; and when, of an afternoon, in calm and sunny weather, the inmates of the priory might have been seen sitting each in his little pew against the windows, meditating, or conversing with his neighbour, or reading some book from the priory library, which at least amused him with its brilliant illuminated paintings, if it possessed no better attractions. For those who desired exercise there was the pleasant green in the centre, signifying, says Wickliff, "the greenness of their virtue above others," with its single tree, which had also its symbolical explanation, for it implied to the monks, "the ladder by which, in gradations of virtue, they aspired to celestial things."

The public-house and courts we have mentioned are in a lane (along which on the eastern side ran the western cloister), at the back of Duke Street, and communicating with the great Close. As we turn the corner into the latter, the immense refectory, or hall of the priory, stands before us (marked in the plan), though so modernised in its outward appearance that the most eager antiquarian would assuredly pass it unnoticed if the latter were his only guide. From the scanty notices of this building, and of the crypt that extends beneath, in such of the local historians as notice them at all, we had not anticipated finding any interesting remains. Agreeably were we disappointed. In spite of the many alterations and divisions that have been made in it at different times, it is not difficult to trace its original character, as well as its vast extent. It is now occupied as a tobacco-manufactory, and a large portion of it still forms but one apartment, roofed over with oak of the finest kind and condition. There are now two or three stories, but, after a careful examination of the general arrangement of the multitudinous timbers of the roof of the highest story, we cannot but express our opinion that the whole has been open from the first floor to the roof, and that the latter has formed one of those oaken coverings of which Westminster Hall is so magnificent an example, though most probably of a ruder character. The complicated and yet harmonious arrangement of the timbers springing from the side on the upper story, where alone the roof is unaltered—their finely arched form rising airily upward towards the centre of the building—and the vertical supports which they appear to have sent down to the floor of the hall below (the posts which characterised the halls of a very early period), all appear to show that there was but one story, one room; and a glorious room it must have been; measuring some forty feet high, thirty feet broad, and a hundred and twenty feet long!

A striking proof that the present intermediate ceilings and floors are not original, is afforded by the immense beams or trees that cross from wall to wall, and which project a considerable height above the floor. These intermediate roofs are also so irregular, and so meanly put together, that it is tolerably evident their timbers are merely the ruins of the one magnificent cope that bent over all. No wonder the owners of such splendid apartments must have their raised dais to keep them above the throng of their humbler brethren, must dine first, and be waited upon by kneeling monks, who, in return, have to console themselves with the reflection that the novices must in a like manner attend them. Many a scene of splendour this hall has no doubt witnessed; many an exhibition of ecclesiastical state and profusion, such as that which Giraldus Cambrensis somewhat satirically describes in connection with his visit to the Prior of Canterbury; where he noted at dinner sixteen dishes, a superfluous use of signs, much sending of dishes from the prior to the attending monks, and from them to the lower tables, much gesticulation in returning thanks, much whispering, much loose, idle, and licentious discourse; and where, whilst herbs were brought to the table but not tasted, the fish of numerous kinds, roasted, broiled, fried, and stuffed, the eggs, the dishes exquisitely cooked with spices, the salt meat to provoke appetite, and the wines of almost every known kind, piment, claret, mead, and others, were all done full justice to.

Descending now to the commencement of the low winding passage, marked in the plan "Middlesex Passage," we find, extending right and left under the refectory, the crypt, of which the passage cutting right through it forms a part. There is something about a crypt which makes it always an interesting place; the situation—generally buried in the earth—the solemn gloom, the frequent nobleness of the architecture—above all, their mysterious history; no one knowing for what purpose they were built—all combine to stimulate curiosity, however little they may satisfy it. Without desiring to express any peculiarly favourable opinion of the habits of the monks, we confess there seems something too revolting in the idea that they were erected "for clandestine drinking, feasting, and things of that kind," as stated in an author quoted by Fosbroke, in his "British Monachism." Interesting as these places generally are, we doubt whether a more favourable specimen could be found than this of the once famous priory of St. Bartholomew. Its immense length, its double row of beautiful aisles, extending throughout, and its admirable state of preservation, render this crypt worthy of peculiar

attention. Of the fine character of the architecture, as we see it when standing against the wall on the one side, and looking across the two aisles, the engraving here shown will convey the best idea. There is, it will be seen, a door at the extremity of our view; with which we have been told the tradition that generally haunts these old monastic ruins, of a subterranean way, connects itself. It has been supposed that through this door there was a communication with Canonbury at Islington. Perhaps the tradition arose, from what we have no doubt is a fact, that the door had been used by the Nonconformist ministers, who occupied the adjoining chapel during parts of the sixteenth and seventeenth centuries, as a mode of escape in cases of danger. The door, at all events, opened until lately into a cellar that extended beneath the chapel, and where the fire broke out, in 1830, that destroyed the latter, and some other parts of the old priory. There seems to be no doubt that the chapel formed some portion of the monastic buildings, though what is unknown. It had an ancient timber roof, and a beam projecting across near the centre; and in a corner there is said to have been a very antique piece of sculpture representing the figure of a priest with a child in his arms. In several parts of the building it appears there were, prior to its destruction, marks of private doors in the wall. From the time of the Nonconformists, the chapel was occupied by Presbyterian ministers till 1753, when Wesley obtained possession, and, we believe, opened it himself, for the service of his disciples, with a sermon. The site of the prior's offices is the spot towards which we will next direct our steps. The stables, the wood-yard, and the other domestic buildings, are thus referred to. In a large and ancient house we here find, on the ground floor, a very thick wall, and a pointed arch—evidence of its connection with the priory. The same house has some other noticeable features; namely, two beautifully wainscoted large rooms, the upper of which has a vaulted ceiling, and a fine carved mantel-piece. Lord Rich, to whom the buildings and site of the priory were granted, resided in some part of the latter:—was it here? The mansion has evidently been occupied by some resident of importance at a distant period. The family of the present occupier has lived in it for a century, during which the features we have referred to have existed as at present. The Mulberry Gardens were here also; and but a few months ago was cut down the last and finest of the descendants of the old priory trees, which stood behind the house. Returning to the eastern extremity of Middlesex Passage, the prior's house is on our right, standing almost in a line with the church; and by the side of the latter are the remains of the south transept. This house also bears plenty of internal evidence as to its antiquity. The walls, for instance,



would shame those of many fortifications; there are just within the modern gable roof three arches, with square flat pillars, and fluted capitals, corresponding with those of the choir; on the broad staircase is a kind of alcove in the wall, and beside it a slightly pointed arch set in a square frame; there are latticed windows in different parts; and above all, at the top, is the dormitory (le dorter), where the canons were locked up at night, like so many unruly children. Here each inmate had, we presume, in accordance with the general custom, a little place wainscoted off, with a shelf in the window to support books. The middle part of the dormitory, where now the gimp-spinners* are pursuing their ceaseless walk, was, no doubt (also as usual), paved with fine tiles. It seems that the monks could not be prevailed on to rise to matins, and disturbed the quiet brethren with singing and dancing till the hours of ten or eleven at night. It is to this practice that Barclay alludes in the "Ship of Fools."

"The frere or monk in his frock and cowl
Must dance in his dorter, leaping to play the fool."

Unpleasant must have been the change when, in the midst of their mirth, they were called at midnight on the calends of November, and other holy periods, to descend from the warm and comfortable dorter to hurry shivering into the choir, and engage in the devotions proper to the occasion; whilst the prior, with a dark lantern, went all round to see that each was awake, and properly performing his duty. Part of this large, characteristic-looking room was, no doubt, used as the infirmary, or fermery, where the sick monks were so well treated, that it is no wonder those in health felt a little envy, and occasionally fell very suddenly ill, to the perplexity of the worthy prior.

The transept we have mentioned is on the south side of the church, and the pile of ruins that fill up almost all the area of this part, speak not only of the destruction that has seized it, but of the chapter-house also, which stood between the old vestry and the transept. Faint traces of the once beautiful arch that led from the latter into the chapter-house, are to be seen in that rugged mass of wall which stretches across in a right angle from the church in our south view. Of the chapter-house itself, where the monks used to sit in some establishments daily, in others weekly, to transact business in connection with its discipline, and more particularly to

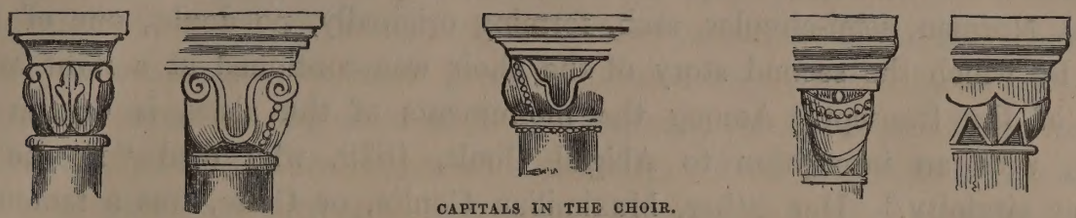
* The building is occupied by a fringe-manufacturer.

hear charges that any monk had to make against one or other of his fellows, and, when necessary, to inflict the not very honourable punishments of flagellation, &c.;—of this building, which in some of our cathedrals is so conspicuously beautiful a feature, and perhaps was scarcely less so here, not a vestige remains. Of the transept also, the piece of wall we have mentioned is all that exists. Opposite the picturesque-looking low porch, with its deep penthouse, now the entrance into the church from the transept, was formerly an entrance into St. Bartholomew's chapel. Of the original mode of communication between the church and transept we shall speak in our description of the former. The space included originally within the transept is now a small churchyard. The exact part of the priory devoted to the purposes of the ancient cemetery we are unable to point out, but it was most probably in this immediate vicinity. We should like, ourselves, to have looked upon the green sward that has grown over the graves of generation after generation of these peaceful men; we should like to have set our fancy at work to trace, from any little circumstance that attracted its attention,—a spot a little more elevated, or somewhat more green,—the grave of the good old monk who has preserved for us all the interesting particulars of Rahere's foundation: above all, we should like to have given a "local habitation" to a picture that has often absorbed our attention—the solemn and imposing ceremonies attending the burial of a deceased canon; the body in its boots and cowl, the lights at its head and feet, the constant watchings and psalmodies, the sermon in the chapter-house, and the act of absolution; then the procession to the grave, with tapers, and the sprinkling of holy water, the deacon and his censor, the tolling of the bell, and the ceaseless chant; followed by the lowering of the body with the paper of absolution on its breast, the bearers descending with it into the grave, and, lastly, the extinguishing of the lights, and the cessation of the bell, signifying at the same time to the senses and to the mind that all is over—the earthly history of the buried man is completed! *Requiescat in pace.*

We are now on the threshold of the centre from which all these buildings sprang,—the choir of the priory church. Before we enter it, however, let us first notice one or two points that yet remain to be mentioned in connection with its exterior. In Cloth Fair a narrow passage, with a door at the extremity, points out the position of the north transept. Extending from the sides of the choir, both north and south, and partly over its aisles, were buildings used as schools: that on the south was burnt in the fire before referred to; the other still exists, and in which may be seen two of the fine circular arches, that form the second tier of the choir.

We now return to the churchyard, and, by the gateway below the tower, we get the first glimpse of the new world, as it were, that opens upon us, or, rather, we should say, the old world of seven hundred years ago that has passed away. Everything is solemn, grand, and apparently eternal. Those immense pillars that we look upon have lost nothing as yet of their original strength; there is no token that they will ever lose it. Within the porch are the remains of a very elegant pointed arch

in the right wall, leading, we presume, into the cloisters, but of an older date than those glorious Norman pillars to which some, of as peculiarly slender make, belonging to another and opposite arch, appear to have been attached, somewhat, we think, to the injury of their simple character. One of the most interesting features of the choir



CAPITALS IN THE CHOIR.

is the long-continued aisle, or series of aisles, which entirely encircle it, opening into the former by the spaces between the flat and circular arch-piers of the body of the structure. It is about twelve feet wide, with a pure arched and vaulted ceiling in the simplest and truest Norman style, and with windows of different sizes slightly pointed. The pillars against the wall opposite the entrance into the choir are flat; apparently made so for the convenience of the sitters. One of the most beautiful little architectural effects of a simple kind that we can conceive, is to be found at the north-eastern corner of the aisle. Between two of the grand Norman pillars projecting from the wall is a low postern doorway, and above, rising on each side from the capitals, a peculiarly elegant arch, something like an elongated horse-shoe. The connection between two styles so strikingly different in most respects as the Moorish, with its *fantastic delicacy* (?), variety, and richness, and the Norman, with its simple (occasionally uncouth) grandeur, was never more apparent. That little picture is alone worth a visit to St. Bartholomew's. The postern leads into a curious place enclosed by the end of the choir (or altar end) on one side, and the circular wall of the eastern aisle on the other. It is supposed by Mr. Godwin* to have been the chancel of the original building, and no doubt it was, if we are to suppose that the altar wall has undergone great changes. At present the space is so narrow and so dark, that it need not surprise us to hear that it is called the Purgatory. We have no doubt that this part has been visible, in some way, from the choir, and not, as it is now, entirely excluded from it; for a pair of exactly similar pillars, with a beautiful arch above, standing at the south-east corner of the aisle, are in a great measure shut in here. On opening the little door, indeed, into the place, we can with difficulty refrain from an exclamation of surprise at the sight of the stately pillars rising up so grandly in that unworthy spot; and to make it evident that their arch has been intended to be seen from the choir, we find that, unlike the other, of which we see only the exterior, this is beautifully ornamented. We must add that these aisles are a fine study for the architect; thus, for instance, from the very exquisite horse-shoe arch we have mentioned, there is a regular gradation through the next two windows to the perfect semi-circle. Near the junction of the south and east aisles is the old vestry-room, which Malcolm supposes, and we think

* "Churches of London."

justly, to be the oratory mentioned in the manuscript, and in which the scene with the pious Hubert occurred. It is a solemn, antique-looking place, in fine harmony with the legend and its supposed antiquity. The present vestry is built over the southern aisle, and occupies a part of the space of the southern transept. Here is a beautiful Norman semi-circular arch, forming originally, no doubt, one of the range of arches by which the second story of the choir was continued at a right angle along the sides of the transept. Among the monuments of the aisles is one in the form of a rose, with an inscription to Abigail Coult, 1629, who died "in the sixteenth year of her virginity." Her father, Maximilian Coulte, or Colte, was a famous sculptor of the time, and was employed by James I. in various public buildings. In the office-book of the Board of Works appears the line—"Max. Colte, Master Sculptor, at £8 a-year; 1633." Filling up the beautiful horse-shoe arch, which it thus conceals, at the south-eastern corner, is the monument of Edward Cooke.

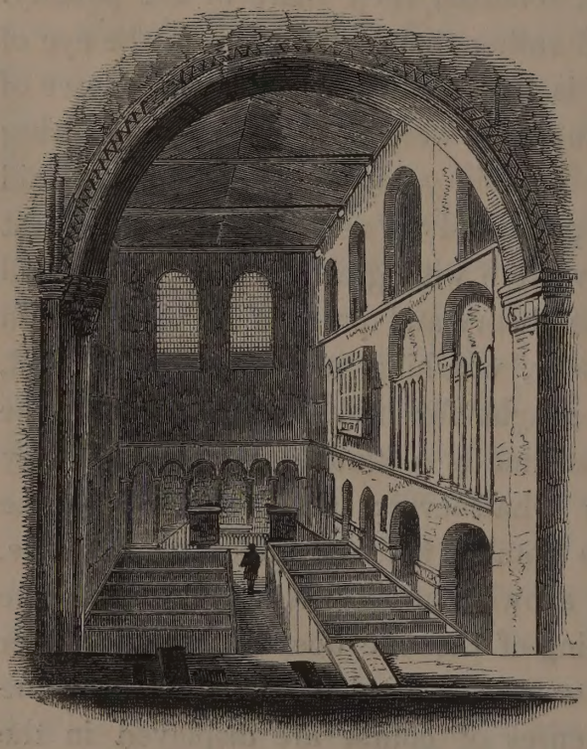
There appears to have been attached to the northern aisle—probably corresponding in position with the old vestry—another chapel. In the archiepiscopal registry of Lambeth is the will of Walter Shiryngton, who directs his "wretched body to be buried in *Waldone Chapel*, within the priory of St. Bartholomew, on the north side of the altar, in a tomb of marble there to be made, adjoining to the wall on the north side aforesaid:" dated at Barnes, January 17th, 1479. In a prior notice of this place, in the will of John *Walden*, 1417, it is styled the "New Chapel." These records there is no doubt are connected with one of the interesting recollections of St. Bartholomew,—the burial of Roger Walden, Bishop of London, in the church here instead of in St. Paul's cathedral, as was usual. We may say, with Fuller, why he was so buried is too hard for us to resolve; but we have no doubt the chapel above referred to was built by or for him. "Never had any man," says Weaver, "better experience of the variable uncertainty of worldly felicity." Raised from the condition of a poor man by his industry and ability, he became successively Dean of York, treasurer of Calais, secretary to the king, and treasurer of England. When Archbishop Arundel fell under the displeasure of Richard II., and was banished, Walden was made Primate of England. On the return of Arundel in company with Bolingbroke, and the ascent of the latter to the throne, Arundel of course resumed his archiepiscopal rank and functions, and Roger Walden became again a private individual. Arundel, however, behaved very nobly to the man whom he must have looked on as an usurper of his place, for he conferred on him the bishopric of London. Walden did not live long to be grateful for this very honourable and kindly act, for he died within the ensuing year. "He may be compared to one so jaw-fallen," says Fuller, in his usual quaint, homely style, "with over long fasting, that he cannot eat meat when brought unto him; and his spirits were so depressed with his former ill-fortunes, that he could not enjoy himself in his new unexpected happiness." A monument to the memory of Captain John Millet, mariner, 1660, begets reflections of a more amusing nature. He, it appears, was

"Desirous hither to resort,
Because this parish was his port."

In Knight's account of the College of Physicians it will be found, that one of the persons against whom proceedings were taken for practising without its licence was Francis Anthony. The history of this individual, whom the author of the article in the "Biographia Britannia," calls "a very learned physician and chemist," possesses, we think, sufficient interest to make it worth while to extract a few particulars from the work we have mentioned. The account, we must premise, is evidently written by a warm admirer. Francis Anthony took the degree of M.A. at Cambridge in 1574, and there, according to his own account, studied chemistry most sedulously. Soon after his arrival in London, about 1598, he published a treatise concerning the excellency of a medicine drawn from gold; but, not having received the licence of the College of Physicians, he was summoned before it in 1600, when he confessed that he had practised physic in London for more than six months, and had cured twenty persons or more of several diseases, to whom he had given purging and vomiting physic, and to others a diaphoretic medicine prepared from gold and mercury, as the case required. He was then examined, and, being found inexpert, interdicted from practice. About a month after he was committed to the Compter prison, and fined five pounds, but, upon his application to the Lord Chief Justice, was set at liberty. The college immediately sent the president and one of the censors to wait on that dignitary, to request him to preserve and defend the college privileges. Mr. Anthony now submitted, promised to pay his fine, and practise no more. Not long after he was again accused of practising, and, on his own confession, fined five pounds, which he refused to pay; it was then raised to twenty pounds, and he was committed to prison till it was paid. The college also commenced a lawsuit against him, and obtained a judgment in its favour; but, on the entreaties of Mr. Anthony's wife, remitted their share of the penalty. These proceedings, however, appear to have benefited rather than injured him in the eye of the public; among other evidences of his popularity is that of his obtaining the degree of doctor of physic in one of the universities. New complaints were now made of his giving a certain nostrum, which he called *aurum potabile,* or potable gold, and which he was said to represent as an universal medicine. Dr. Anthony published "a very learned and modest defence of himself and his aurum potabile, in Latin, written with great decency, much skill in chemistry, and with an apparent knowledge in the theory and practice of physic." In the preface he says, "that, after inexpressible labour, watching, and expense, he had, through the blessing of God, attained all he had sought for in his inquiries." In the second chapter of the work he affirms that his medicine is a kind of extract or honey of gold, capable of being dissolved in any liquor whatsoever; and, referring to the common objection of the affinity between the aurum potabile and the philosopher's stone, does not deny the transmutation of metals, but still shows that there is a great difference between the two; and that the finding or not finding of the one does not at all render it inevitable that the other shall also be discovered or remain hidden. The price of the medicine was five shillings an ounce. Wonderful cures of course are displayed in the doctor's pages. His publication produced quite a controversy on the merits of the aurum

potabile. We need not wonder to find that Dr. Anthony had implicit believers in the value of his nostrum when we see the great chemist and philosopher Boyle thus commenting on such preparations:—"Though I have long been prejudiced against the pretended aurum potabile, and other boasted preparations of gold, for most of which I have still no great esteem, yet I saw such extraordinary and surprising effects from the tincture of gold I spake of (prepared by two foreign physicians) upon persons of great note, with whom I was particularly acquainted, both before they fell desperately sick and after their strange recovery, that I could not but change my opinion for a very favourable one as to some preparations of gold."* Dr. Anthony enjoyed a very extensive and lucrative practice, and lived in great hospitality at his house in Bartholomew Close. He is said to have been very liberal, very pious, very modest, and of untainted probity. He died in 1623, and was buried in the church here, where we now read the following inscription set up by his son, who inherited from Dr. Anthony the reputation and profits of the aurum potabile:—

"There needs no verse to beautify thy praise,
Or keep in memory thy spotless name.
Religion, virtue, and thy skill did raise
A three-fold pillar to thy lasting fame.
Though poisonous Envy ever sought to blame
Or hide the fruits of thy intention,
Yet shall all they commend that high design
Of purest gold to make a medicine,
That feel thy help by that thy rare invention."



Let us now enter the choir, and, ascending the gallery to the side of the organ, from whence the annexed view is taken, gaze on the impressive and characteristic work before us, which seems scarcely less fresh and solid than when Rahere beheld, in its vast piers and beautiful arches, the realisation of the vision for which he had so long yearned. We are standing in the centre of four arches of the most magnificent span, fit bearers of the great tower that they lifted so airily, as it were a thing of nought, into the air. Two of these are round, and two slightly pointed. The last (which were originally open, and formed the commencement of the transepts) have been referred to, as among the various instances of the occasional use of pointed

* "Boyle's Abridgment of Shaw," Vol. III. p. 586, quoted in "Biographia Britannia."

arches by the Normans before their systematic introduction as a style. "The cause," says Mr. Britton, "is evident; for those sides of the tower being much narrower than the east and west divisions, which are formed of semicircular arches, it became necessary to carry the arches of the former to a point, in order to suit the oblong plan of the intersection, and at the same time make the upper mouldings and lines range with the corresponding members of the circular arches."* In each of the spandrels formed by these arches is a small lozenge-shaped panel, containing ornaments which bear a striking resemblance to the Grecian honeysuckle, and deserve notice from their singularity. Behind us are arches showing the original continuation of the church into the nave. The roof is very ancient, and not particularly handsome-looking. It consists of massy timbers, some of them braced up in the middle, apparently to prevent their falling. Prior Bolton's elegant oriel window in the second story appears to have been built as a kind of pew or seat, from which the prior could overlook the canons when he pleased, without their being aware of his presence, as it communicated with his house at the eastern extremity of the church. The piers which support the range of pointed arches forming the uppermost story are, it will be perceived on referring to the engraving, pierced longitudinally, so as to leave open a passage all round the upper part of the building. The dimensions of the church are stated somewhat differently by different writers, and we have no means of reconciling the discrepancy. According to Malcolm, the height is about forty feet, the breadth sixty feet, and the length one hundred and thirty-eight feet; to which, if we add eighty-seven feet for the length of the nave, we have two hundred and twenty-five feet as the entire length of the priory church within the walls. Osborne, in his "English Architecture," gives the height as forty-seven feet, the breadth fifty-seven feet, and the length of the present church one hundred and thirty-two feet. We may here observe, that when the fire broke out in 1830, the interior of the church was much injured, and the entire pile had a narrow escape from destruction. A portion of the roof of the south aisle fell on that occasion, and showed it to be composed of rubble-work. The church has undergone numerous reparations and alterations—we wish we could add, improvements. But, on the contrary, many parts appear to have been injured, if not wantonly, certainly from unworthy or insufficient reasons. Thus, in Henry VIII.'s time, we find that the sacred edifice had well nigh been entirely pulled down, and merely for the value of the materials. The erection of the brick tower in 1628 was little better than an architectural insult to the pride of the fine old Norman choir. And, as if the very

* "Chronological History of Christian Architecture in England."

sight of its magnificent arch-piers had become irksome, they have been cased round with wood, for no better reason, we presume, than that they were apt to leave undesirable marks on the coats of the congregation. But is that their fault? *They* are not plaster; nor, if they could speak, do we believe we should find them at all ambitious of whitewash.

There are some interesting monuments in the choir; among which we may mention the following:—A beautiful marble monument, of a rich dark-brown or almost black colour, contains a figure of a man in complete armour, kneeling under an alcove,—two angels, as supporters, are drawing aside the curtains. This is Robert Chamberlain's. Nearly opposite is the monument of James Rivers, Esq., with this inscription:—

> "Within this hollow vault there rests the frame
> Of the high soul which once informed the same;
> Torn from the service of the state in 's prime
> By a disease malignant as the time:
> Whose life and death designed no other end
> Than to serve God, his country, and his friend;
> Who, when ambition, tyranny, and pride
> Conquered the age, conquered himself, and died."

This was written in 1641, or just when the civil war was about to break out and deluge the country with the blood of its bravest and best children. Beyond is a sumptuously executed marble monument of great size, in memory of Sir Walter Mildmay, 1689, "displaying," says Mr. Godwin, "a mixture of the classic forms then becoming known, with the style which had been in general use." This gentleman, the founder of Emanuel College, Cambridge, held several offices under Henry VIII. and Edward VI., and was, by Elizabeth, made Chancellor of the Exchequer; who would, perhaps, have still further advanced him if he had been more obsequious to her wishes.

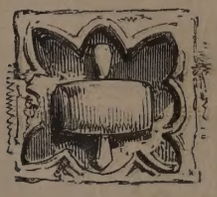
In the corner next to this monument is that to the memory of the Smallpage family, 1558, which is admirably executed in very dark marble. It contains two heads or half busts, the one of a male, the other of a female—the former having a fine face and a double-peaked beard; the latter, if we may judge from the expression of her countenance, in its full ruff, seems made of "sterner stuff." Lastly (and as we began, so should we end, with Rahere, who is the presiding spirit of the place), we find the monument of the founder in the north-eastern corner, almost immediately opposite the beautiful oriel window which Prior Bolton there erected, in order, perhaps, that when he sat in it the home of the ashes of his illustrious predecessor might be for ever before him. This is a work in every way worthy of the man whom it enshrines. It is one of the most elegant specimens of the pointed style of architecture, consisting mainly of a very highly wrought stone-work screen, enclosing a tomb on which Rahere's

effigy extends at full length. The roof of the little chamber, as we may call it, is most exquisitely groined. At what period the monument was erected is uncertain; but the style marks it as of a later date than that of the founder's decease. But it was most carefully restored by Bolton, which fact is significant of its antiquity. As

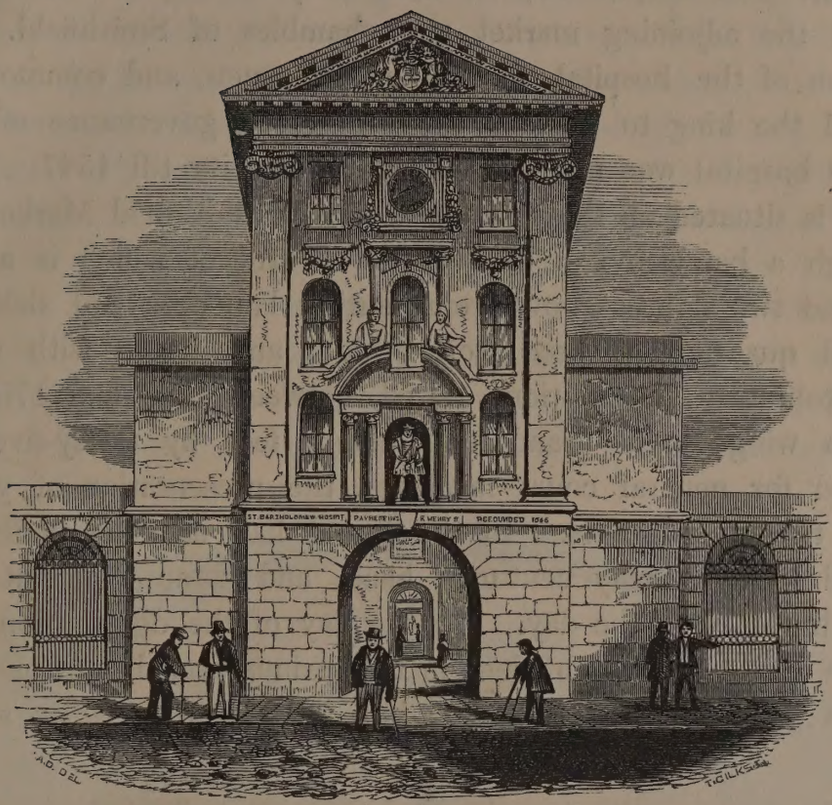
the latter found, no doubt, a labour of love in making these reparations, so Time itself seems to have seconded his efforts, and to have shared in the hopes of its builders, that a long period of prosperity should be granted to it, by touching it very gently. Here and there the pinnacles have been somewhat diminished of their fair proportions, and that is pretty well the entire extent of the injury the work has experienced. The monument, it must be added, is richly painted as well as sculptured, and shows us the black robes of Rahere and of the monks who are kneeling at his side—the ruddy features of the former, and the splendid coats of arms on the front of the tomb below. Each of the monks has a bible before him, open at the fifty-first chapter of Isaiah. And often, no doubt, has Rahere, as he read such verses as that (the third) we are about to transcribe, received fresh accession of strength to complete his arduous task, until what he had first looked upon as holy words of encouragement, only became to his rapt fancy a prophecy which he was chosen to fulfil. When others spake of the all but impossible task (for such it was generally

esteemed) he had undertaken, of cleaning and building upon the extensive marsh allotted, he smiled in his heart to think what One had said, greater than they :—" The Lord shall comfort Zion : he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

As we lingered at the founder's tomb, the rays of the setting sun sufficiently illumined the interior of the choir to throw into deep shadow the recesses and opening aisles. And as we gazed on the beautiful picture before us, heightened as it was by ideas of its former grandeur, we could but lament that this edifice, once so splendid, and dedicated to the most sacred services of religion, should have fallen a prey to the mere caprice of the royal desecrator.



PRIOR BOLTON'S REBUS.



St. Bartholomew's Hospital.

THERE is scarcely, in this vast metropolis, any building which stands higher, in an historical point of view, than St. Bartholomew's Hospital, being one of the most ancient, as well as a royal foundation: it is historically interesting from its close proximity to the priory of St. Bartholomew, which is of still older date. The origin of this noble establishment is referred by Stow, and other historians, to Rahere, the minstrel of Henry I., who, having founded the priory of St. Bartholomew upon a vacant space in Smithfield, granted to him by the king, annexed to it, some time in the year 1122, an hospital. Here he provided for the relief of poor and sick persons, of pregnant women, and, in case of death, of the children who should be born there, until attaining seven years of age, under the management of a master, eight brethren, and four sisters. No record of the grant of the site, nor of the deed of endowment, has been preserved; but a charter of King Henry I., bearing date in 1133, is extant.

Alfun, who, among other charitable works, built the church of St. Giles without Cripplegate, was the first hospitaller; he used daily to beg for the relief of the poor under his care, at the adjoining market and shambles of Smithfield. Four centuries after the foundation of the hospital, the mayor, aldermen, and commonalty of the city of London, prayed the king to commit the order and governance of this hospital to their hands. The hospital was not transferred to the city till 1547.

This hospital is situated on the south-east side of Smithfield Market. The principal entrance is through a handsome arch, over the centre of which is a beautiful statue of Henry VIII., and two figures above, representing lameness and sickness. The main building, or grand quadrangle, three stories high, and paved with stone, was completed, from the voluntary subscriptions raised, between 1729 and 1760. On the first floor of the north wing is the grand hall, ninety feet by thirty-five, and thirty feet high, which is used for general court meetings, the presentation of yearly prizes, and the annual dinner to the governors. In the grand hall are the benefactions, on dark oak slabs, in gold letters, many centuries back, and some excellent portraits of the physicians and leading men of the day. On the day of the distribution of the prizes to those students who have become proficient in the various branches of medical science, it is an interesting sight; the whole body of the hall is filled with ladies and friends of the

RAHERE'S WARD.

students. At the sides are the students themselves, and in the centre are the medical officers, and those to receive prizes. (See Plate.) The grand staircase, which is of excellent proportions, was painted gratuitously by Hogarth. The four several stories of the south wing contain fifteen wards; and the west wing, fourteen wards. The wards in the east

and west wings are fifty-two feet by twenty-one feet and a half; and their height varies from ten to fifteen feet. In the south wing the wards are sixty feet in length, and the same height on each floor as the east and west wings. To every ward is an apartment for the sister in attendance. In the roof of each wing is a tank of water, containing from eighteen hundred to two thousand gallons, supplied by a steam-engine; and a continual supply from the New River Company, is carried all through the hospital by force-pumps. Besides the quadrangle, the area of the hospital comprises buildings almost as extensive for the residences of the different officers, &c. The church was rebuilt about sixteen years ago, at a cost of £6,035, from the hospital funds. At the back of the western wing is a large range of buildings, containing the lecture-room, for *materia medica*, the medical theatre, pathological theatre, chemical theatre, the anatomical museum, dissecting rooms, rooms for lecturers, professors, and curators, and reading-room and library,

LIBRARY AS SEEN THROUGH THE ARCH.

which latter is considered superior to that of any other hospital, as a medical library, having nearly five thousand volumes of medical and surgical books. It has lately been considerably increased by large donations of books from the treasurer, James Bentley, Esq.; Josiah Watson, Esq.; R. Gilbert, Esq.; Reverend Dr. Wordsworth, and the Reverend S. Wix. At the back is the laboratory, apothecary's shop, and surgeons' and physicians' rooms. Under the hall, at the west end, is the treasurer's house and garden; east of that is the burial-ground and the vicarage house, occupying the space north-east of the western wing; and between it and the south-western gateway, are houses for the steward, matron, and apothecary. At the eastern corner has been erected the new surgery, and at the back of this are two new wards; and

further south is the new collegiate establishment, under the wardenship of Mr. Paget, for those students who wish to reside within the hospital walls, and which is conducted in the most liberal manner, to the great comfort of the pupils.

The church of St. Bartholomew the Less escaped the dreadful fire of 1666, and, therefore, remains nearly in its original state. The whole of this church is chaste and simple, and by very far the best attempt of modern days to imitate the Saracenic Gothic style. It is of octagon shape, and contains some fine modern specimens of painted glass in its windows, which give the interior a beautiful, rich, and mellow tone. It is kept in most excellent order, and well heated by warm air. Prayers are read every morning to the students of the collegiate establishment, and on Sundays to all the convalescent invalids and others belonging to this establishment.

DESCRIPTION OF SEALS.

FROM VARIOUS SOURCES.

SEALS of a round form generally denoted, according to Lewis and Blomfield, "something of royalty in the possessor, or a more than ordinary extent of temporal jurisdiction." Monasteries of royal foundation had, commonly, round seals: bishops and superiors of houses, usually oval seals,—the former hold the pastoral staff in the left hand, abbots in the right. The earliest conventual seals commonly bore mere rude representations of the patron saints. * * * The patron saint subduing and treading upon the dragon, being symbolical of his overcoming sin; a star, the symbol of the Epiphany; and a crescent, of the increase of the gospel; are frequently introduced into the seals.—FOSBROKE'S "BRITISH MONACHISM."

SISTERS OF CHARITY.

An order was afterwards founded, by Vincent St. Paul, in 1633, which was approved by Cardinal Retz, Archbishop of France, and confirmed by the king's letters patent, in 1657. They continued to spread their benefits during the time of the suppression of the religious houses, exposed to persecutions of every kind. They were re-established, with a legal existence, by the imperial government, by a decree of February 8th, 1809.

The first traces of the associations of women in a monastic life, discover themselves in the fourth century. They went under different names, Sanctimoniales, Virgines Deis Christi, Ancillæ Dei, Sorones Ecclesiæ, &c. But by whatever name they are known, they are to be carefully distinguished from the ancient order of Deaconesses in the church. As early as the fifth and sixth centuries the office of deaconess ceased

in the western church. After this, many offices of charity which they were wont to perform to the poor and the sick, were discharged by the sisters of the church. Their influence was in general very happy, and so powerful that they outlived the storms of political revolutions; and, to a great extent, still survive under various names, and in different establishments.—Rev. Lyman Coleman's "Christian Antiquities."

COUNTER SEAL.

The broad seal was generally termed the "*Sigillum,*" and was usually affixed to instruments, without the privity, or special consent of the party to whom it belonged. But when there was a particular mark of assent and good-will, and, consequently, a greater and more solemn confirmation of the grant, there was generally added, on the back of the broad seal, the "*signet,*" or privy seal. These seals, then, had both an obverse and reverse, the obverse was the *broad seal,* and the reverse the *secretum, secretum sigillum, contre seal,* or *less seal,* by all which names we find it called.

"Gentleman's Magazine," 1759, p. 116.

MINSTREL.

Regarding Rahere's occupation as a minstrel, it may be observed that minstrels were reciters of poems, story-tellers, performers upon musical instruments, and sometimes jugglers and buffoons. It is related of a person in this capacity, that he was employed by a king as a story-teller, on purpose to lull him to sleep every night; and that on the king's requiring him to tell longer stories, the romancer began one of so great length that he himself fell asleep in the midst of it.* Racine, the French poet, was scarcely higher employed when he was engaged in reading Louis XIV. to sleep, with "Plutarch's Lives."

ARMS OF THE PRIORY.

The figure of the founder represents him in his monastic habit, his crown shaven, his hands elevated. On either side of him kneel two monks, with books in their hands; and at his feet, standing on a cloud, is an angel, crowned, holding the arms of the priory:—gules, two lions passant guardant, or; in chief, two crowns, or. On the front of the tomb are, in six parts, the four following shields of armour:—London, England, and the Priory; the fourth being gules, a bend between two martlets. Along the ledge in front of the tomb is this inscription:—

Hic jacet Raherus primus canonicus et primus prior hujus ecclesiæ.

* Harleian MS.—Strutt.

MEDICAL MEN CONNECTED WITH THE HOSPITAL.

WE cannot close this short history of the hospital without a few sketches of those eminent in their profession, and in some way connected with the hospital. The establishments of the Colleges of Physicians and Surgeons, and the characters of their founders, have contributed more than anything else, to promote and continue, to the present day, that highly advantageous and creditable union of the science of physic and surgery, with the scholastic attainments of the university. The subject of the present sketch (Harvey) calls up recollections that justly place his name in the highest rank of natural philosophers. The same services which Newton afterwards rendered to optics and astronomy, by his theories of light and gravitation, Harvey conferred upon anatomy and medicine by his true doctrine of the circulation of the blood. But the early life of Harvey, and the opportunity of his education, led him step by step in the brilliant career of his investigations, till it was finally crowned with success. William Harvey was descended from a respectable family in the county of Kent, and was born at Folkstone on the 1st of April, 1578. He was born in the house described as built of fair stones, which, after his death, became the post-house of the town, and which Harvey left by will, with some lands, to Caius College, Cambridge. After spending five years at the university, he went abroad for the acquisition of medical knowledge, and found himself in his twenty-third year at Padua. He there took his doctor's degree in 1602. In the course of the same year he returned to England, and settled in practice in London. In 1604 he was admitted a candidate of the College of Physicians, and was elected fellow about three years after. About this time the governors

of St. Bartholomew's Hospital made an order, that on the decease of Dr. Wilkinson, one of the physicians to that charity, Dr. Harvey should succeed him in that office; which event took place in the following year. But the most important appointment which he obtained, was that of reader of the anatomical and surgical lectures at the College of Physicians in 1615, when he was only thirty-seven. He was afterwards made physician-extraordinary to King James I.: in 1632 he was made physician to his successor, Charles I. It is not without a degree of pardonable vanity that Harvey describes his majesty, with some of the noblest persons about the court, as deigning to be spectators and witnesses of his experiments. The interest King Charles took in his anatomical researches was of singular service to him; and, in particular, his majesty's favourite diversion of stag-hunting furnished him with the opportunity of dissecting a vast number of animals of that species in a pregnant state.

About this time he went abroad, and accompanied the lord high marshal of England, Thomas Howard, Earl of Arundel and Surrey, as his physician in his embassy to the emperor. Wenceslaus Hollar, who was one of his excellency's gentlemen, told Aubrey, that, in his journey to Vienna, Harvey would always be making excursions into the woods, making observations of strange trees and plants, earths, &c.; and sometimes ran the danger of being lost: so that, as the gossiping antiquary remarks, "my lord ambassador would be really angry with him; for there was not only danger of thieves, but also of wild beasts."

During his absence abroad, the governors of St. Bartholomew's Hospital allowed him to delegate his office of physician to Dr. Smyth; and soon afterwards, in consideration of his professional employment at court, which obliged him to a close attendance upon the person of the king, they appointed Dr. Andrews his assistant in the hospital; continuing, however, the former salary to Harvey, out of regard for his great merit and signal services.

At Oxford, Harvey had abundant leisure to pursue his favourite studies, though under the disadvantage of having lost many most valuable notes of experiments, which he had previously made. At the commencement of the civil war, his lodgings at Whitehall had been plundered, and his papers, containing his curious observations upon the dissection of frogs, toads, and a number of other animals, disappeared. This was a loss which he never ceased to lament, saying, "that for love or money, he could never retrieve or obtain them." He was incorporated doctor of physic on the 7th of December, 1642; and, in 1645, was made, by the king's mandate, warden of Merton College, Oxford, in the room of Dr. Nathaniel Brent, who, in compliance of the prevailing party, had left the university, and taken the covenant. But there is a limit to all human knowledge. Harvey was now in his 71st year; and the remainder of his life seems to have been spent in acts of generosity and munificence, which exhibit, in the strongest point of view, the love he bore his profession, and the anxious desire he felt to secure and promote its future welfare.

JOHN ABERNETHY, F.R.S., &c., &c., &c.

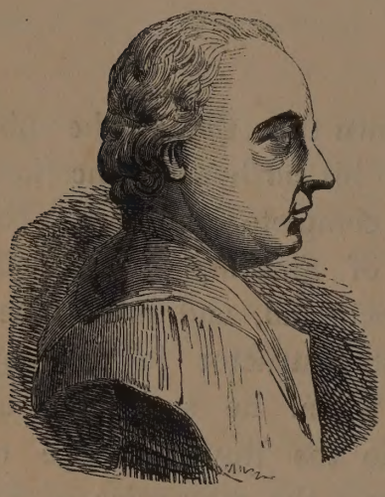
"He shines eccentric, like a comet's blaze."—SAVAGE.

There is, perhaps, no professional name more generally known than that of the subject of this sketch; yet of the circumstances connected with his birth and education, both the profession and the public appear to be in almost complete ignorance. He was born in London, on the site of Finsbury Square, in 1765. His father was a native of Scotland, and his mother of Ireland. Mr. Abernethy's earliest instructor in anatomy was the late Sir William Blizard, whom he succeeded as professor of anatomy and surgery to the Royal College of Surgeons in 1814. Mr. Abernethy was the apprentice of Sir Charles Blicke, one of the surgeons of St. Bartholomew's Hospital. Upon the retirement of Mr. Pott from the hospital, Mr. Abernethy was appointed assistant-surgeon; a post he occupied for the extraordinary period of twenty-eight years. At the death of Sir Charles Blicke, he became one of the surgeons-in-chief. Upon his appointment as assistant-surgeon, he began to lecture on anatomy and surgery. He had at first a small class: he, however, pursued his labours steadily, and, with increasing years, increasing fame. He may, indeed, be looked upon as the real founder of the medical school of St. Bartholomew's Hospital. He was elected in 1796 fellow of the Royal Society: he was then surgeon to St. Bartholomew's Hospital and to Christ's Hospital; and died in 1831. An anecdote or two may, perhaps, not be uninteresting to our readers.

A man of rank consulted Mr. Abernethy, and was received by him with remarkable rudeness. Upon some severe remark being made, the patient lost his temper, and told Mr. A. he would make him eat his words. "It will be of no use," said Mr. A., coolly; "for they will be sure to come up again."

"Pray, Mr. Abernethy, what is a cure for gout?" was the question of an indolent and luxurious gentleman. "Live upon sixpence a day—and earn it," was the cogent reply.

It is said that he was consulted by the late Duke of York; and he stood before his royal highness, whistling, with his hands in his pocket, as usual. The duke, astonished at this conduct, said, "I suppose you know who I am?" "Suppose I do!" said he; "what of that?"—and his advice to his royal highness was given thus:—"Cut off the supplies, as the Duke of Wellington did in his campaigns, and the enemy will leave the citadel."



The bust from which the annexed engraving is taken, stands in the anatomical museum of the hospital, and is considered to be an excellent likeness of Dr. Percival Pott, a surgeon of great eminence, to whom the science is materially indebted for many important and valuable improvements. He was born in London in 1713; and became principal surgeon to St. Bartholomew's Hospital in 1749. He wrote "On Hernia," "On Fistula Lachrymalis," "On Hydrocele," "On Cataract," "On Wounds of the Head," and "On Fractures," besides numerous other interesting works on surgery, &c.; was especially celebrated for the mildness and humanity of his treatment; and was the inventor of many useful surgical instruments. Died in the year 1788, at the age of seventy-five.

We much regret that the limits of the present work will not admit of a more extended notice of the many illustrious names connected with this hospital, whose brilliant talents, and noble and humane exertions, have reflected such credit on the institution, and have tended so greatly to alleviate the sufferings of mankind.

FINIS.

ST. BARTHOLOMEW THE GREAT.

YESTERDAY a vestry meeting for this parish was held in the vestry room of the church, under the presidency of the Rev. J. SORREL.

A poor-rate of 5d. in the pound was made for the ensuing quarter. The accretion of assessments since the last quinquennial valuation was stated to amount to £870.

THE STATE OF THE CHURCH.

Mr. Churchwarden WILDASH called attention to the fact that the tendency to an increase in the congregation was hindered by the intense coldness of the interior of the church on Sundays and on other occasions when there was service. The church was in such a wretched state that it was utterly unfit for a clergyman to preach in, and he was quite unable to get a congregation together when the weather was severe. This church had not a shillingsworth of property to support the edifice or pay expenses.

The CHAIRMAN said he had been asked by the Archdeacon whether there were any endowments, and he replied that he had heard there was an endowment of something like £30, but he did not understand for what it was reserved.

Mr. WILDASH said there was no endowment whatever in connection with the fabric. This church—situated as it was in the midst of wealth and commerce from the railways, the markets, and having a sleeping population in the parish of 2,374—scarcely ever had a congregation of over 18 adults. People did not come to church from the simple fact that there was no inducement to attend, as the place was so cold and miserable. (Hear, hear.) The window of the vestry-room was so cracked and broken that if a severe frost set in it would fall to the ground. Portions of the stonework had broken away, and the time was not far distant when the whole of the casement would fall out. He also drew attention to the roofing of the robing-room, and he should not be surprised if the whole of the groined arch came down with a crash.

Mr. HOLLINGSWORTH spoke of heavy outstanding liabilities due for work carried out by the request of the rector, and for the payment of which there were no available funds.

The VESTRY CLERK said that every year the parish was becoming more and more impecunious, and the outstanding accounts were such as the churchwardens could not grapple with. The only way to meet the case was to ask, and morally demand, assistance at the hands of the rector. (Hear, hear.)

Mr. Deputy BUTCHER moved, "That a letter be addressed to the rector to the effect that, inasmuch as the church is now in a very dilapidated condition, the rector be requested to contribute to the funds for defraying the church expenses, and more particularly to secure the comfort of the worshippers by some arrangement for heating the building; and that, seeing his glebe income has so much increased during the last few years, it is hoped that this fact alone will induce him to accede to the spirit of this resolution."

After a conversation, the resolution was carried unanimously.

he LIST for APPLICATIONS will CLOSE on MONDAY, the 16th, for London, and on TUESDAY, the 17th, for the Country.

13/1/82

A COLONIAL INVESTMENT.

THE DOMINION of CANADA FREEHOLD ESTATE AND TIMBER COMPANY, LIMITED.

ISSUE OF £60,000 SIX PER CENT. FIRST MORTGAGE DEBENTURE BONDS OF £100,

edeemable by yearly drawings, with a bonus of £20 per cent. Secured by a first and only mortgage on 80,000 acres of Freehold Land, with a registered title and the timber thereon.

The Bonds bear interest at the rate of Six per cent., payable alf-yearly on the 1st February and the 1st August in each ear, at the Bankers of the Company, and are redeemable by velve yearly drawings, to commence 1st August, 1884, with a onus of Twenty per cent.

The £100 Mortgage Debenture Bonds will be payable as llows:—

£10 on Application,
£20 on Allotment,
£20 One Month after Allotment,

nd the balance in calls, not exceeding £20 each, at intervals not less than two months, with option to pay up in full on llotment, and interest will commence from the date of payent of each instalment at Six per cent., and on all payments advance at Five per cent.

TRUSTEES FOR BONDHOLDERS.

The Right Hon. Lord Claud Hamilton, 83, Portland-place, W.
Edward Hunter, Esq., The Glebe, Blackheath, Kent.

The drawings for repayment of Bonds will be made in the resence of a Notary Public, and any Bondholder who may ish to attend. The numbers drawn for payment will be adertised in "The Times" and one other daily Newspaper.

Application will be made to the London Stock Exchange for n official quotation of the Debentures.

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The Right Hon. Lord Claud Hamilton, Chairman of the London and Glasgow Engineering and Iron Ship-Building Company, Limited.
dward Hunter, Esq., Director of the Rent Guarantee Society, Limited.
Major F. Mackenzie, 41, Colville-terrace, Kensington-park, W.
William Hunter, Esq. (W. and J. R. Hunter), 57, Moorgate-street, E.C.
Richard Towne, Esq., Ormonde-terrace, Regent's-park, N.W.

BANKERS.

National Provincial Bank of England, Limited, Bishopsgate-street, E.C., and Branches.

SOLICITORS.

Messrs. Newman, Stretton, Hilliard, and Willins, 75, Cornhill, E.C.

AUDITORS.

Messrs. Foster, Hight, and Co., Chartered Accountants, 3, Copthall-buildings, E.C.

BROKER.

Leslie J. Montefiore, Esq., 2A, Copthall-court, E.C.

SECRETARY.

Mr. William Hope.

OFFICES (pro tem).

16, GEORGE-STREET, MANSION HOUSE, LONDON.

ABRIDGED PROSPECTUS.

The Directors invite subscriptions for Debentures, part of the above issue, which will form first and only Mortgage upon the 80,000 acres of Freehold Land purchased by the Company. The Estate has a frontage of about 10 miles on the St. Lawrence

ST. BARTHOLOMEW'S, SMITHFIELD.—A very urgent appeal to the citizens of London and to the public has been made by the rector and churchwardens of St. Bartholomew the Great, Smithfield, for the purpose of restoring their ancient Priory Church, for such it was before the Reformation. The Archbishop of Canterbury and the new Bishop of London have both joined the committee which is being formed for that purpose. St. Bartholomew's is, with the exception of the chapel in the Tower, the only Norman building now above-ground in London, and it is melancholy to state that the upper part of its side aisles is used as parish schools, its north transept is a blacksmith's forge, while a fringe manufactory not only occupies what once was the Lady Chapel, but also projects some feet into the church at the east end, over the altar. There is an opportunity of purchasing the factory and the forge if funds can be raised during the present month of April. Should this opportunity be lost, in all probability it will never recur. The church is of special interest as containing the tomb of Rahere, the founder of St. Bartholomew's Hospital.

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activity, and the prospects of the Bill and of other Bills were not improved thereby. Long and dreary experience has shown us that, if the Irish members desire it, they can discuss any subject at any length ; and the only hope of rapid progress with any Bill is that they should not think it worth while to discuss it. Last week their tongues were unloosed on the subject of the boundaries of Dublin and on various other matters legitimately within the scope of their interests. A day later they returned to the charge on the question, not of the enfranchisement of any Irish district, but of the union of Leamington with Warwick. Introduced by an Irish Conservative, the question seemed to arouse an extraordinary amount of interest among the Separatist party ; for

ST. BARTHOLOMEW-THE-GREAT.

YESTERDAY a vestry meeting of this parish was held, under the presidency of the Rev. J. SOREL, in the absence of the rector. A poor rate of 5*d.* in the pound was ordered for the ensuing quarter. Mr. Churchwarden Wildash called attention to the extreme coldness of the church, which tended to hinder any increase in the congregation, and he described the condition of the edifice during divine service as wretched and miserable —unfit for a clergyman to officiate in, or for worshippers to assemble. Unfortunately the parish had not a shilling of property wherewith to support the edifice or to pay the necessary expenses. The heating apparatus, lately provided at great expense, had turned out an utter failure. The roof of the robing-room was in a very dilapidated condition. He urged the removal of the stove from its present position to the centre of the nave near the pulpit, which would be a great improvement. Mr. Churchwarden Hollingsworth spoke of several outstanding liabilities they were unable to meet. He urged that the gates should be opened earlier in the day, so as to enable visitors to attend the interesting edifice in greater numbers. After discussion it was resolved, on the motion of Mr. Deputy Butcher, seconded by Mr. Willmott, "That a letter should be forwarded to the rector to the effect that inasmuch as the church is now in a very dilapidated condition, the rector be requasted to contribute to the funds for defraying the expenses of the church, and more particularly to secure the comfort of the worshippers by some arrangement for warming the building, and that, seeing that his glebe income has very much increased during the last five years, it is hoped that this fact alone will induce him to accede to the spirit of this resolution." The motion was carried unanimously. A discussion followed relative to the late churchwardens' accounts, and it was resolved that Mr. Sangster be requested to render his accounts, so that they might be considered. The proceedings closed with a vote of thanks to the chairman.

CHANCERY-LANE, E.C.
Established 1689.

& M. MEIN,
ILORS AND
ABIT MAKERS,
FORE-STREET,
LONDON, E.C.
ESTABLISHED 1858.

SPECIALITIES IN CASHMERE AND WORSTED COATINGS.

SPECIALITIES IN FANCY SUITS, 63s.

SPECIALITIES IN BLUE SERGE SUITS, real Indigo, at 63s.

SPECIALITIES IN TROUSERINGS, 16s. 6d.

N PER CENT. DISCOUNT FOR CASH.

WHOLESALE CLOTHIERS and AILORS.—WANTED to PURCHASE, for immediate cash, antity or description of SOILED, SURPLUS, or OLD . Messrs. MYERS and LEVY, 52, NEW BROAD-T, City E.C. Samples and parcels, after being advised of, rwarded to Warehouse, 268, Hackney-road, London, E.

DRAPERS, HOSIERS, and FANCY OODS WAREHOUSEMEN.—WANTED, for immediate y quantity or description of SOILED, SURPLUS, or OLD . Messrs. MYERS and LEVY, 52, NEW BROAD-T, E.C., City. Samples and parcels, after being advised of, rwarded to Warehouse, 268, Hackney-road, E., London.

BOOT and SHOE MANUFACTURERS. WANTED, for immediate cash, SOILED, SURPLUS, or TOCK in any quantity. Messrs. MYERS and LEVY, 52, BROAD-STREET, City, E.C. Samples and parcels, after dvised of, to be forwarded to Warehouse, 268, Hackney-road, ndon.

WOOLLEN MERCHANTS and CARPET WAREHOUSEMEN.—WANTED, for immediate cash, any y or description of SURPLUS or OLD STOCK. Messrs. S and LEVY, 52, NEW BROAD-STREET, City, E.C. All s and parcels, after being advised of, to be forwarded to ouse, 268, Hackney-road, E., London.

ESSRS. MYERS and LEVY, having large contracts now on hand for Foreign and Colonial markets, pared to BUY, for immediate cash, any quantity of GOODS, ll wait personally upon any of the above houses if required. es and parcels, after being advised of, to be forwarded to ouse, 268, Hackney-road, E., London. Bankers: London and Lombard-street, London, and City Bank, Threadneedle-

ST. BARTHOLOMEW THE GREAT, WEST SMITHFIELD.

TO THE EDITOR OF THE TIMES.

Sir,—*The Times* has given such generous space to the interests of the restoration fund of this church that I hardly like to ask for a further word in your columns. My attention has, however, been called to an important error and an important omission. The error is one of date. The extension of time for purchase is to May 15, and not June 15. The omission is that of names and addresses at which subscriptions and donations are received. They are as follow:—The Rev. W. Panckridge, the Vestry, St. Bartholomew the Great, E.C.; Messrs. E. A. Webb, churchwarden, 60, Bartholomew-close; R. H. Peck, churchwarden, 90, Bartholomew-close; B. Turner, 50, Bartholomew-close; W. H. Jackson, hon. secretary, Bartholomew-close, and F. Dixon-Hartland, M.P., hon. treasurer, West Smithfield. The following bankers have also kindly undertaken to receive subscriptions:—Messrs. Lacy, Hartland, Woodbridge, and Co., West Smithfield; Messrs. Child and Co., 1, Fleet-street, Temple Bar, E.C.; Messrs. Coutts and Co., 57, 58, and 59, Strand, W.C.; Messrs. Herries, Farquhar, and Co., 16, St. James-street, S.W.; and the Union Bank, Princes-street, Bank.

April 6. W. PANCKRIDGE, Rector.

THE ARREST OF A BRITISH STEAMER.—A telegram has been received in London from Hongkong announcing that the British steamship Glenroy, which was taken possession of by a French man-of-war some months ago on the ground that she was carrying contraband of war to a Chinese port, had been released.

DISTURBING A CONGREGATION.—At Millstreet, County Cork, Petty Sessions yesterday a man named Riordan was charged with disturbing a congregation in Millstreet Church by shouting out that Canon Griffin, the officiating clergyman, was a liar. The rev. gentleman, at the time the offence was committed, was alluding to country dances as the cause of outrage and immorality. The accused was sentenced to two months' imprisonment with hard labour, and to a further 14 days for assaulting the police on the same occasion.

T 7/4/85

At 8.30, the new comic opera, FRANÇOIS, THE RADICAL. At 7.45, THE LOAN OF A WIFE. Private boxes, two to four guineas; stalls, 10s. and 7s. 6d.; dress circle, 6s. and 4s.; pit, 2s.; gallery, 1s. Box-office open daily 10 till 5. No booking fees.

ROYALTY.—FRANÇOIS, THE RADICAL.—The Daily Telegraph says:—"As a specimen of musical waggery it may claim equality of rank with the most comical of Sullivan's inspirations."

ROYALTY.—FRANÇOIS, THE RADICAL.—The Standard says:—"The first act is full of bustle and animation. It is exceedingly tuneful and catching; the strains are bright and joyous."

ROYALTY.—FRANÇOIS, THE RADICAL.—The Globe says:—"We may say at once that the opera produced at the Royalty Theatre on Saturday is so rich in refined and appropriate melody that the death of its composer is a loss to the musical world."

CRITERION THEATRE.—At 9, THE CANDIDATE, 115th Night.—Mr. Charles Wyndham as Lord Oldacre. At 8, NAVAL ENGAGEMENTS. Box-office open from 10 a.m. till 11 p.m. Telephone 3,844.

AVENUE THEATRE.—Under the direction of Miss Violet Melnotte.—TO-NIGHT, at 8, the successful Farcical Comedy, TACT, by Somers Bellamy and his co-author in "Flirtation," &c. Messrs. Walter Everard, C. H. Stephenson, Odell, J. B. Ashley, F. Marryat, A. D. Pierrepoint, C. Williams, and Charles Groves; Mesdames Sophie Larkin, Letty Lind, and Miss Violet Melnotte. Open at 7.30. Box-office now open, from 11 till 5. Acting Manager and Treasurer, Mr. Edward Brown. Business Manager, Mr. Gilbert Tate.

TO-NIGHT (Tuesday), at 9.45, THE FASHIONABLE BEAUTY, new Musical Burletta, in three scenes (First time), by George Moore and J. M. Glover. Mesdames Violet Melnotte, Cara Daniels, Letty Lind, Alice Gilbert, &c.; Messrs. Odell, Forbes, Dawson, Ashley, &c.—AVENUE THEATRE.

AVENUE THEATRE.—Mr. CHARLES GROVES MATINÉE.—Thursday next, at 2.30, new Farcical Tragedy (first time in London), THE REIGN OF TERROR, by Mark Melford. Messrs. Charles Groves, Walter Everard, Mark Melford, F. Seymour, Hal Forde, W. G. Stone, &c.; Mesdames Lavis, Minnie Ross, and Violet Melnotte. Box plan now open.

ALHAMBRA THEATRE.—Jenny Hill (the Vital Spark), Vesta Tilley (the London Idol), Nelly L'Estrange, Mdlle. Chelli; Mons. Trewey, Charles Coborn, the Two Macs, Major Burk, &c. Continued success of the New Ballets, The Swans and Melusine. Mdlle. Palladino, Mdlle. Sampietro, and 100 corps de ballet. Selections by the orchestra. Conductor, Mons. Jacobi. Open at 7.45.

THE PRINCE'S THEATRE.—Mrs. LANGTRY.—Sole Proprietor, Mr. Edgar Bruce. Season under the direction of Mr. Henry E. Abbey. No fees. Theatre lighted by electricity. TO-NIGHT, at 8.15, the successful play, in four acts, called

PERIL, adapted from Sardou's Nos Intimes, by B. C. Stephenson and Clement Scott. Characters by Mr. Coghlan, Mr. H. Beerbohm Tree, Mr. F. Everill, Mr. J. Carne, Mr. Crisp, Mr. Weathersby, Mr. Gratton, Mr. Thornbury; Mrs. Arthur Stirling, Miss Annie Rose, Miss Helena Dacre, and Mrs. Langtry. Doors open at 7.45, commence at 8.15. Box-office 11 to 5.

MATINEE of PERIL, Saturday next, April 11, at 2.15 o'clock. Doors open 1.45. Seats may now be booked. Box office open 11 to 5.—The PRINCE'S THEATRE, Coventry-street, W.

ST. BARTHOLOMEW-THE-GREAT, WEST SMITHFIELD.

TO THE EDITOR OF THE TIMES.

Sir,—As one who for more than half a century has known and loved the grand old Church of St. Bartholomew, West Smithfield, I should be glad to be allowed to express the satisfaction I feel at the energetic action taken by the newly appointed rector and his churchwardens and other leading residents in the parish for ridding the sacred building of the mean intrusions which have been too long permitted to mar its architectural effect and to degrade its religious character, and to offer my hearty wishes for the success of the work they have taken in hand.

As an historical and architectural monument this church has scarcely an equal in the City of London. As the church of a Priory of Austin Canons founded in the latter part of the reign of Henry I., 1123, by a brilliant young inmate of the King's court, named Rahere, on his conversion to a life of religion, it presents, in the words of the late Sir Gilbert Scott, "a beautiful specimen of the later Norman," of which style it is the only example still existing in London. The present church, it is hardly needful to say, is no more than a mutilated fragment of the once noble cruciform edifice. Of the nave only one bay stands. Both transepts are gone. A blacksmith's shop occupies the site of the north transept and the din of his anvil resounds through the conventual aisles. The central tower has perished, but the stately arches which upreared it, two semi circular and two pointed, the latter accommodated to the two narrower sides of the lantern, still form the most striking feature of the interior. The apsidal aisle at the east end, long cut off from the church by a transverse wall, enclosing a dark lone house called "Purgatory," was thrown into the church some 20 years back. The upper part of the apse—or rather the space it once occupied—has been stolen by a fringe factory, which has been constructed within and upon the walls of the former Lady Chapel and now protrudes its shapeless mass into the church and actually hangs over the altar. The north triforium accommodates the parish school, and the whole edifice is encumbered on all sides by rickety old houses of the meanest sort, threatening a repetition of the conflagration of 1830, when several of the then existing conventual buildings perished and the church itself was much injured and narrowly escaped destruction.

It will be remembered that this church witnessed the strange affray in 1249 between the young Savoyard, Archbishop Boniface, and his mercenary bands, and the sub-prior and canons, who were respectfully but firmly resisting the Primate's claim to visit their monastery officially, when the sub-prior barely escaped with his life from the blows of the Archbishop's fists; and a general conflict ensuing, the whole city was kindled by the uproar. The churchyard was in former days the scene of disputations of a more seemly kind between the scholars of the various schools of the City, of which old Stow speaks as an eyewitness.

Dissolved by Henry VIII., the existing church being preserved for the use of the parishioners, the religious foundation was revived for a brief space under Queen Mary, as a house of Black Friars or Dominicans, who began to rebuild the nave, their work being speedily cut short by the death of their royal patroness. Machyn's diary contains curious references to this period of its history. The church contains the monuments of Rahere, the founder of the priory, and of Sir Walter Mildmay, the founder of the "House of pure Emmanuel," at Cambridge.

As has been already stated in *The Times*, an opportunity is now presented of restoring this historic building to some measure of its former dignity, and of freeing it from the mean secular interlopers which have been allowed to hem it in and actually to occupy what were once parts of the church itself, by the purchase of the fringe factory, which has been offered to the parochial authorities for sale at considerably below its market value. As the rector has stated, the days of grace, which had nearly run out, have been extended to May 15. Is it too much to hope that before that date arrives the whole sum required for the purchase, and for the complete restoration of this grand relic of old London, will have been raised? I am no lover of restorations (so called) generally. This, however, is one which is absolutely needed if the church is to be rescued from secularization and decay.

Yours faithfully,

EDMUND VENABLES.

The Precentory, Lincoln, April 7.

T T/9/85

and sensuality, he is kept straight by the influences of those early memories. He had been brought up in devout communion with the dead, so "to Marius the whole of life seemed full of sacred presences demanding of him a similar collectedness. The severe and archaic religion of the villa, as he conceived it, begot in him a sort of devout circumspection lest he should fall short at any point of the demand upon him of anything in which duty was concerned." He comes to the conclusion that he may best serve the immortal gods and attain to the great object of his being by making human life as complete as possible. "With Marius, then, the influence of the philosopher of pleasure depended on this—that in him a doctrine, originally somewhat arid, had fallen upon a rich and genial nature, capable of transforming it into a theory of practice which seemed to many to have no inconsiderable stimulant towards a fair life." Though predisposed to the noblest and most refined forms of Epicureanism, he passes rival systems of philosophy under review, accepting the good, eliminating the evil, and doing his best according to his lights to judge them dispassionately. He enjoys the acquaintance, almost the intimacy, of the greatest contemporary geniuses, and is brought into close contact with the master mind of the age; he converses with Lucian and Apuleius, and listens to their disquisitions in the shape of familiar dialogue; he becomes one of the confidential secretaries of the Emperor Marcus Aurelius. He forms a close friendship with a gay young legionary of his own age and standing, from whom by chance he gains more than he gives. For while groping after the truths of philosophy by the dim lights of scholastic literature and reason, he is thrown into friendly relations with the new sect of "the people called Christians." He is not actually converted to Christianity, but Christianity leaves an indelible impress on him. He is struck by the solemnity of the worship; he is inexpressibly touched by the doctrines and strength of beliefs that evince themselves in the constancy of the martyrs, and bind the professors of the faith in the affection of a common brotherhood. Finally, by the irony of the Fates, in death as in life, he is half confounded with those despised and persecuted Christians. He sacrifices himself to assist the escape of a Christian friend. Dragged in chains towards Rome, and struck down by the fever we should now call malaria, he dies in the hospitality of a Christian hovel, among humble Christians who minister to him as to one of their brethren.

"The people round his bed were praying fervently, 'Abi, abi, anima Christiana!' In the moments of his extreme helplessness their mystic bread had been placed, had descended like a snowflake from the sky, between his lips. Soothing fingers had applied to hands and feet, to all those old passage-ways of the senses through which the world had come and gone from him, now so dark and obstructed, a medicinable oil. It was the same people who in the gray austere evening of that day took up his remains and buried them secretly, with their accustomed prayers but with joy also, holding his death, according to their generous view in the matter, to have been of the nature of a martyrdom, and martyrdom, as the Church had always said, a kind of sacrament with plenary grace."

These are the closing sentences of the volumes; and we may suppose that Mr. Pater means us to infer that the noble Epicurean in his speculations had unconsciously found the truth, and had been saved, almost in spite of himself, by the mercy of the Crucified One.

We have objected to the irrelevancies in which Mr. Pater indulges; yet some of these in themselves are the most charming passages in the volumes. Nothing, for example, can be more graceful than the romantic version of the loves of Psyche and Cupid, freely translated from Apuleius. Nothing can be more admirable as an eloquent illustration of character as a presentment of the higher intellectual thought of the time, than the discourses of the Emperor

* "Marius the Epicurean: His Sensations and Ideas. By Walter Pater, M.A. Macmillan and Co. 1885.